THE CHINESE RECORDER

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Signals Flashing Through The Fog

EDITORIAL

THE FOG. The China Christian ship is sailing foggy seas. A big blow whistles through its rigging and portholes. The swells of political, social and religious revolution swing it hither and yon. Disillusionment, disappointment and uncertainty beset the souls of many missionaries. Conflicting aspirations, demands and ideals make misty the spiritual atmosphere of the Chinese Church. It is, however, useless to stare at fog-banks. Headway is possible only when one watches the compass and keeps a look-out for signals and stars. The fog prevents long looks into the future. Yet pessimism is as useless as watching fog-banks. It is too easy a way out for Christians. A pessimistic Christian is a futility as well as a contradiction in terms. He is out of step with Christ. We wish to put together some signals flashing through the fog that we have culled from a mass of material, that has drifted in from all over China, by way of giving reasons for being optimistic in a fog. Alarming reports are not so numerous as a month ago. The ardent extremists are under cover. Many missionaries are talking hopefully of resuming in the fall. Nevertheless we are still conscious of the fog.

TWO DENSE FOG-BANKS. There are, it is true, some dense fog-banks. We dare not lightly steer into them. Neither can we ignore them. Two loom up with special significance. For the Chinese Christian there is the conflict of ideas between what are known as "Communistic" and "Kuomintang" principles. The intensity of this conflict was vividly brought home to us in a recent conversation with a Chinese leader from Central China. It is disturbing the mind of many other Chinese Christians. "Kuomintang"

principles seem to have the right of way just now. Reckless violence and misleading propaganda have brought the others into disrepute. But the struggle is not over, though Chinese Christian leaders are coming to see more clearly the dangers in it. Our space and time do not permit a complete analysis of this conflict. We should not forget, however, that it intensifies the spiritual struggle of the Chinese Christians. For the missionaries looms up the fog-bank of indemnities. Its chilling complexity is felt by the boards, the missionaries and the Chinese Christians. Many Chinese Christians have lost their all; sometimes the lives of friends have been taken. This makes their awareness of the fog-bank very keen. Legally there is the question as to whether or not the nations seeking to apply to China the principles of collective responsibility for lootings of and attacks upon aliens are willing in equal degree to apply these same principles to themselves. Ethically the tangle is equally knotted. It beats the Buddhist knot! Should it be left to the individual, the Board or the government concerned? Is there one principle for the business man and another for the missionary? Are the missionaries and the Chinese Christians, by the very loftiness of their calling and idealism, obligated to a higher level of action in this regard than either business men or governments? Some claim they are. Is there a definite Christian principle all can refer to? What are the eternal verities that bear upon indemnities? This is the crux of the situation. After reading much material bearing on this problem we have been unable to discover any unanimity either on the Christian principle concerned or on its practice. May this fog-bank, then, be left to the winds of expediency to blow away? We can do no more than raise these questions for discussion. Wistfully do we wish, however, that Christians might find a common guiding approach to this problem. We feel that they must answer it for themselves. How should Christians meet these two challenges to their moral leadership?

OPENINGS IN THE FOG. The Moukden Medical College reports another year of "uninterrupted work"! Educational conditions are very nearly normal" in North China! A large percentage of Christian hospitals still carry on (see page 466). In most centres of Christian work, however, interruptions, abnormalities and confusing agitations are the order of the day. Conditions vary in different places and with the whims or notions of local governments or military leaders or groups. Of West China, for instance, it is reported that the majority of the institutions "occupied" have been returned. Some other places make a similar report. Yet the Nationalists (local) have taken over the Hangchow Y.M.C.A. and the Nanking Hospital and others. The work of the Presbyterians at Nanhsuchow, Anhwei, together with the agricultural work of Nanking University, have recently been despoiled by soldiers of the Nationalist army of occupation. Recent governmental proclamations continue to

refer to taking over the administration of schools run by foreigners. Yet revolutionary leaders in Nanking have recently said that as long as the Chinese Republic lasts Christian schools will endure if they function as they ought. Mr. Chung, president of Lingnan University and a member of the National Education Commission, Nanking, is convinced that no Christian school will be compelled to register. However on June 24, 1927, The Central Educational Commission of the Nationalist Government issued an official announcement urging that all private schools complete registration before the end of August, 1927. Much Christian property has been sequestrated: much has escaped. Many Chinese temples have met the same fate. For Chinese as well as missionaries and their societies, therefore, property rights are floating in a vacuum. School regulations vary between the different provinces and between the provinces and the various governments. Chekiang, for instance, has recently announced certain regulations which would seem to make *Christian* private schools impossible even though not aimed exclusively at them. This conflict of regulations and desires is in part due to the struggle going on between provincial and national authorities. Yet it is well to bear in mind that a number of proclamations already issued from Shanghai, Nanking and Hankow, are signals that indicate governmental intentions to be fair to Christian institutions and conserve religious liberty (see page 465). The various political factions of the Nationalists seem to agree as regards these good intentions. Unfortunately they often miss fire by reason of local obstructionists. In Tzechow, Szechuan, for instance, General Wang in conference with Christians emphatically urged the elimination of the churches, as opposed to Kuomintang principles, while permitting Christian schools to continue without religious features. With regard to the schools the Christians yielded for the time being. In Jenshow, Szechuan, also, the local Kuomintang, after discussing at length mission schools, appointed representatives to compel a principal to cut out the "foreign religion and the Bible." Yet a few weeks later the fog lifted in Chengtu in a most heartening way. The University Day of the West China Union University registered speeches by prominent government and community representatives more appreciative of Christianity than ever before heard in West China (see page 467.) From Hunan comes report of a particularly sad misfire of these good intentions. A Central Government proclamation, ordering that foreign property, mission schools, hospitals and churches were to be left unmolested, was pasted by a pastor outside his church door. Inadvertently he covered up a poster of the Farmers' Union. Representatives of this Union thereupon charged him with "imperialistic methods," and dragging him out, stoned him to death. And nobody could do anything! Nevertheless these frequently published governmental intentions are lanes through the fog which hint at a clearer atmosphere in the offing. We should recognize and work in with them so far as possible.

SAILING THROUGH THE FOG. One may, of course, just drift in a fog. Undoubtedly many churches in China are just drifting. Weakness characterizes the churches of his area, says the president of the Szechuan Christian Council. Spiritual depression seems to have fallen upon the churches more generally than upon Christian students, though in many cases radical students in Christian schools have worked from within against them. This seems to have been a particularly noticeable feature in Kiangsu province. Often, however, the loyal students have done much to prevent complete disaster, and students not obligated to the church have sometimes helped out loyally. Here, for instance, is a glimpse into a girls' school in an interior city through which terror has ridden and distraction run amok. It is typical of other places. At one time the Students' Union appointed inspectors to visit the different schools. On another occasion official letters ordered the cessation of all religious exercises. Students, laborers and servants were called on to arm and drill. On top of this was the burden of running the school minus its foreign staff. What happened? Did they disband? Not at all. Neither did they idly lean over the bulwarks and glare at the fog! School kept going very much as usual. Chinese staff, students, and servants kept step together. At one time the students cleaned up the church after the soldiers had evacuated it. This took four hours! Church services had to be suspended, but chapel and other school services went on though the hours were varied so as to avoid interruption. Easter was observed, and Easter gifts exchanged. In spite of criticism, prohibitory orders and unfriendly inspectors they conducted their own worship! Faculty and students were lifted by a spirit of determination. When their foreign friends left they felt "like sheep without a shepherd." They kept the fold in order nevertheless. Truly a hardy type of sheep! Often do they pray for and encourage their absent friends. In their services they do not forget Sun Yat-sen and once they discoursed on Confucius and Mo Tzu. A member of the faculty wrote, "We are not discouraged. We are united strongly in His love. The more they persecute us the more we draw close to Him. They can kill our body but not our soul." The president of the student body wrote, "Anxious nights have turned to happy mornings. Thanks to God! He is love and truth whether (around us) be darkness or sunshine, life or death. Whom shall we fear, if He is in us?"

THE SPIRIT OF DEVOTION. "Have not many Chinese Christians renounced their faith?" This query was put to us by a visiting newspaper correspondent. The following is by way of answer. Manifestos by Chinese Christian groups are fairly numerous. Through some of them (not all) peers the lure of radical ideals. An irresponsible group of Christians in Hunan fell into lawlessness which greatly embarrassed their denomination. The same thing may

have occurred elsewhere. Weak Christians have side-stepped. The conflict of ideals mentioned above has caused many to hesitate. Yet most of the material that has come under our eye tells a most encouraging story. Instances of Christian loyalty are plentiful. Here are some of them. A student lecturer in a girls' college, said, "We ought to express God's love in action; as Christians we ought to join in the Revolution in order to bring Christianity into practice in China." He stated also that China's recent tragedies were due to the failure of Christians to be loyal. A Y.W.C.A. secretary, when threatened with death, said, "Even if I am willing to be a Revolutionist still I am a Christian just the same." Chinese Christians have done their part in protecting property also. A pastor in Nanking "strongly refused" the request of soldiers to use his church building. A group of Chinese gave as one main reason for standing by a mission college property that they wished above all to preserve its spirit rather than its buildings. Out of the former came the drive for the latter. The principal of the junior middle school in Jenshow, Szechuan, said, "I will deal with (the difficulties) to the best of my strength and ability, and no matter what arises I will not give up." Noting his demeanor in the face of threatening demands the students said, "If it comes to violence, the principal will be the first to get it. If he is not afraid we need not worry." Of Hunan, one writes, that for the most part the pastors have had to flee. Yet among these pastors and the doctors there "has been no betrayal of trust, and no apostasy from the Faith," so far as known. Chinese educationalists have stuck to their stations on the ship in spite of the fog and frequently heavy fire. When they have had to go down it has been with colors flying, as at Wuchang for instance. Chinese Christians bear their own losses of property and homes like Christian Spartans. One prominent Christian leader hopes that the "sacrifice of Christians in Nanking ends the reign of terror." No one claims, however, that it ends the difficulties. The fog has not yet lifted. People have been threatened with death for buying scriptures. Contempt has been literally spat upon colporteurs. In a war-torn interior city the Students' Society ordered, on the instigation of the local party government, that "no students should either attend church services or study the Bible." One bold youth protested against this infringement of religious liberty at the very meeting from whence the order was issued. Later a group of pastors, at the risk of being dubbed counter-revolutionaries—a life issue!—planned to make request of the government to rescind this order. In explanation one said, "This is why we follow Christ." One Chinese teacher in a girls' school says her position is worse than that of a servant. Yet she carries on! Another says, "In case of a conflict (arising out of demands that she join the Party) I have made up my mind to be loyal to the principles of Christ." In Huchow, Chekiang, every country chapel but one, together with the

church and all but one residence in the city, were occupied. Nevertheless the schools were reopened and everybody was hopeful. We cannot tell all of them. Here is one more. "Not a single Chinese Christian," says Rev. James B. Eyestone, "in the Foochow Conference . . . has turned against Christianity because of the present civil warfare in China." We can, therefore, give in general a negative answer to our newspaper querist. "This is," as Bishop Roots has rightly said, "a day of spiritual rebirth in China."

THE SPIRIT OF SACRIFICE. Many Chinese Christians are sacrificing to keep their work going. Funds from Chinese and western sources have, in many instances, been curtailed. The trimming of budgets and staffs is a device full frequently used by Christian leaders. Salaries are also cheerfully cut. Crosses have been Willingly shouldered. To keep their Association going most of the seven Y.W.C.A. secretaries in Chengtu gave up a month's salary. The head of the Construction Department of Nanking University, refused the position of municipal engineer in that city even though it meant a doubling of salary. In Hangchow all the secretaries of the Y.M.C.A. and Y.W.C.A. accepted cuts in salaries ranging from 10 per cent. to 40 per cent. In another Association all the secretaries, from the general secretary down, on their own initiative reduced their own salaries to a uniform rate of Mexican $30 a month. A girls' school principal reports a fifty per cent. reduction in teachers' salaries, including her own. All this means that institutional and spiritual loyalties have risen easily above material and personal interests. The fog could not chill the spirit of sacrifice. On such foundations is the Kingdom solidly built. Here is a Chinese characteristic Christianized. "The man of Jen," said Confucius, "does first the difficult thing and makes the consideration of gain an after consideration." Real leadership does not develop under routine set by others. It reveals itself most clearly in emergencies. These Chinese Christians, and many others, have met worthily the test of a great emergency. Their spirit of devotion shines upon the gloomy fog and lightens it with a glowing hope.

THE SPIRIT OF RECONSTRUCTION. Reconstruction tends to lag behind revolutionary excitement; ideals tend to become obscured in transient agitations. Nevertheless reconstructive effort is in evidence. The Mass Education Movement still moves forward. Rural Co-operative Credit is forging ahead in North China (see page 464). The Y.M.C.A. is experimenting in the use of the ubiquitous and popular story-teller in religious education and citizenship training. During its popular education campaign in Soochow the Y.M.C.A. called 120 story-tellers together several times. Something similar was done in Ningpo and Shanghai also. The plan is to teach these troubadours new tales to tell and to use the story-telling method for evangelistic purposes. Charts, handbills and folk

songs have been prepared for this purpose. The story-tellers approached, a very small proportion of their whole army, responded favorably. Another reconstructive effort is that of the National Committee of the Y.W.C.A. which has recently set up a rural work department with its own executive secretary. Several experiments are to be made. Two Chinese secretaries are to be assigned to the Changli district in Chihli. Educational work will also be carried on in the villages around Chefoo. Co-operative work is to be started with the Women's Rural Movement of the Nationalist Government in Kwangtung with Canton as headquarters. This is an attempt on the part of Christians to fit in with and further the Kuomintang reconstructive aims. All these reconstructive efforts are non-political house-cleaning movements. Evidently the fog has not chilled Christian patriotic enterprise.

STUDYING THE COMPASS. Recently a small group of Chinese Christians got together and tried to express their present convictions. Here they are as translated for us. They are to be sent out for study by other Chinese Christians. They are also the fruit of the reconstructive spirit.

"PRESENT CHRISTIAN CONVICTIONS"

"We believe:—

"That as members of the Church we must be loyal to Jesus Christ and love the Church which is His Body.

"That now is the most critical time and whatever we may propose to do must be done with extreme caution and consideration.

"In co-operation of the Church with missionaries and missions although the dominant authority should reside with the Chinese Christians.

"That Chinese Christians must form a habit of giving.

"That Chinese leadership in the Church must be trained and encouraged.

"That in the Church there should be co-operation among all denominations: ritual should not be emphasized at the expense of more essential unity.

"That Christianity must be presented to our fellow countrymen in logical and reasonable ways.

"That the Church as such should not participate in partisan politics.

"That evolutionary methods are most effective in improving Church affairs.

"That only Christ and His way of life can save China from her present chaos.

"That as Christians, our chief contribution in saving China is through our Christian living and our endeavours to regenerate the spiritual life of the people."

A COLLEGE UNDER A FOG-BANK. Has a fog any use? It may at least provide an opportunity for befogged passengers to discover each other. The present fog which hangs over Christianity in China has done just that. The withdrawal of missionaries is a particularly dense fog bank. Yet under its shadow Chinese Christians and missionaries are rediscovering each other's value! They are finding time to think about each other's better parts. In the pile of letters and reports, from which we have culled the material for these editorials, there are many references of sympathy with and desire for the continued help of missionaries. Several of the Chinese Christian writers said that nothing can break the bonds between them and their western friends. Mark Hopkins said that a college might consist of a fog with a teacher at one end and a pupil at the other. What we now have is a college under a fog-bank! Weighty lessons are being learned. For Chinese Christians it is a school of leadership. The missionaries are learning how buoyant the spirit of many Chinese Christians is in the face of crushing burdens, financial limitations and even persecution. Both together are learning that even with changes that seem distressingly cramping to western minds, schools which stay open for service have a better chance than those which are closed for safety. The missionaries have had a chance to learn also that there are many more Chinese leaders who can be loyal and measure up to big tasks than they had imagined, even though still numerically inadequate. This strengthens hope in the future of the Chinese Church. The Chinese Christians in many places are also learning to gauge the weight of the burdens heretofore carried by the missionaries. They have nobly tried to carry them and their own. They have bent beneath their weight nevertheless. But they have often been helped in this burden bearing by their realization of the faith their absent colleagues have in them. After all the best way to bring out one's sense of personal responsibility is to trust him with it. That was Christ's method. The withdrawal of missionaries has given opportunity for just this. That Chinese Christians have responded is evident in the many letters from them our friends have passed on to us. The trust thus put in an emergency leadership should be maintained. Here is a practical point for missionaries contemplating return to their work. Furthermore, both missionaries and Chinese Christians are learning how to have fellowship on a level above property entanglements. As their hold on property seems to become more precarious their yearning for and entrance into real fellowship has grown more vital. Of course these Chinese Christians want to preserve the property. They have sometimes kept going just for that purpose. But they have reached out for and realized, to no inconsiderable extent, a deepening of fellowship which is not dependent upon property values. For this reason if for no other the college under the fog-bank has been well worth while.

Labour Unions In Canton

EDWARD H. LOCKWOOD

A STUDY of the labour unions as they exist in Canton to-day shows that at the present time there are more than 200 unions with many new ones being formed. The formation of these unions has taken place largely during the past two years and constitutes one of the most interesting social movements of history. In other countries the labour union movement has developed slowly but in Canton it has required only a short space of time to bring into life organizations which already have great power and which promise to have even greater power than they possess at the present time.

A commission appointed by the city government of Canton has recently issued a report giving the first results of a survey which supplies the first authentic facts concerning the labour movement in Canton. This survey has gathered information from 180 different unions, which have a membership of 290,620 labourers, working in industries or trades which have a total number of 485,268 workers showing that these unions have already gained a membership of more than half of the workers in the industries or trades involved. Nearly all of the members of these unions are workers within the city of Canton but included in the figures are some workers outside of the city though it is impossible to tell the exact number working outside the city. It takes little imagination to realize what a great social force such a large body of organized labour is in a city whose population is estimated to be a million to a million and a quarter people.

All but 11 of these 180 labour organizations report affiliation with one of the two labour federations and four do not state what their federation affiliations are. The two labour federations are the General Federation of Labour and the Labour Union Representative Federation. The existence of two federations is due to a split which occurred in the ranks of labour in 1925. At first there was but one federation but the dissensions of its leaders led to the withdrawal of a small group of labour unions and the formation of the Labour Union Representative Federation. It is impossible to find all of the reasons which caused this division but it is generally agreed that there were at least two factors. One of these was a difference of opinion regarding the use of the funds in the General Federation and Labour: and the other was a difference of attitude on the question of communism. It is generally agreed that the Labour Union Representative Federation strongly inclines toward the doctrines of Soviet Russia and some even claim that it is pronouncedly in favour of the destruction of capitalism. It is believed generally that the General Federation of Labour, headed by the Machinists' Union which is the strongest single union in Canton, stands strongly against communism. If one accepts this

viewpoint, and it is almost impossible not to do so, it will show the trend of the labour movement in Canton when it is pointed out, as the survey shows, that there are 139 unions affiliated with the Labour Union Representative Federation and only 39 in the General Federation of Labour. However, in fairness it should not be assumed that all unions related to the larger organization hold exactly the same views on the question of communism.

The committee form of government strongly predominates in the government of the unions for only 12 are governed by chairmen while 168 are governed by committees. Each federation is governed by two bodies, one of them made up of one representative from each union and the other that in which the unions are represented according to numerical strength. These are the legislative bodies and the executive is made up of committees elected by these groups.

The report on the illiteracy of the members of the labour unions in Canton gives the information that 18,606 are able to read newspapers which shows that the labour union movement in Canton, as contrasted with the labour union movement in other parts of the world is more largely made up of those who have no opportunity for formal education. What results will arise from the fact that only one out of every nineteen working men can read the newspapers? Is the illiterate man more subject to mob psychology and radicalism? If we had not gone through the world war we would probably make such an assumption but knowing, as we do, how a newspaper reading people such as the Americans believed misrepresentations during the war and were stirred by them, we will be very slow to make any discrimination between the literate and the illiterate along this line. Not having the power to reach all of their members by the printed page the labour union movement in Canton will have to use other means to promote solidarity and probably they will find them.

One out of every four of the members of the 180 labour unions studied are members of the Nationalist party which shows that the labour union movement in Canton is closely identified with the present growth of the spirit of nationalism. The 77,832 labour unionists possibly have a larger influence in the party than their number would indicate because of the fact that labour leaders have under them a body which is more united than the merchants or any other single group not excepting the students. This group is certainly a force to be reckoned with by the Chinese politician who wishes to carry a following with him.

Two of the labour unions studied were organized during the Manchu period, the Wrappers' Union made up of the workmen who wrap cargo for foreign shipment and the Machinists' Union which is now the most conservative of all the existing unions. Before the tenth year of the Republic there were only about ten unions and the rest

have all been organized since that time. Formerly these unions registered with the provincial authorities but recently they came under the registration of the city government. This registration of unions with the government is a feature that does not characterize the labour union movement in the United States and indicates some feeling either of responsibility to the government or a desire for its protection. Seventy-two of the unions are an outgrowth of the seventy-two "hongs," organizations which have existed for many years in Canton and were formerly made up of both workers and employers, the old guilds of medieval China.

The investigators found it difficult to get the facts regarding the union regulations on hours of labour for in Canton many of the union members do piece work in the home or they are carrying coolies who fix their own hours of work, so the figures obtained are only approximate. Twenty-six have a six hours' day, thirty-four a ten hours' day, twenty-three a thirteen hours' day, ten a sixteen hours' day, two an eighteen hours' day, two a nineteen hours' day and two a twenty hours' day. The difference in the limit fixed on a day's work among the various unions is due to a variety of reasons some of which reveal the peculiar conditions under which the Chinese workingman labours. The coal carriers work only six hours because of the fact that the opportunity for work is limited and must be divided among many workers. The Newspaper Distributors' Union fixed a day of twenty hours because in this work the workers are their own employers so that the longer they work the greater the income. The members of the Noodle Union have a twenty hours' day because their work is seasonal and in certain months they work long hours while during other months there is no work to be done.

It is, likewise, difficult to get accurate figures on the wage income of workers in these unions for in many unions the income depends upon the energy of the worker, as in the Ricksha Pullers' Union, and there is also the custom in China for the employer to provide food to his workers which is a part of the wage of the worker and difficult to calculate. Of the unions reporting on this question it is shown that the average monthly wage is $23.25. One interesting fact is that thirteen unions report that the highest paid of the workers received from $100.00 to $500.00 a month, a surprisingly large sum for a union labourer.

Twenty per cent. of the 290,628 workers included in this study are reported to be unemployed. The Garment Makers' Union, the Wrappers' Union and sixty-seven other unions report that unemployment is due to a depression in their business, in twenty-two unions strikes are the cause, in seventeen unions the boycott against Hongkong, in six unions strife with other unions, in four unions seasonal employment, in three unions the introduction of labour-saving machin-

ery, and in three the scarcity of raw material. The Actors' Union reports that the reason for unemployment in their line of work is due to the activity of bandits which prevents them from moving about through the country.

Most of the unions have two funds, a reserve fund built up by the fee paid by a member when he enters the union and a monthly fee for the current expenses of the union. The reserve fund fee varies as follows; in seventy-eight unions it is from thirty cents to a dollar, in forty-eight from a dollar to two dollars, in thirty-four from two dollars and twenty cents to five dollars, in ten from six to fifteen dollars and in six from twenty to forty dollars. Three unions have no reserve fund and one union asks each worker to contribute the income of one day of labour.

The members of one hundred and ten of the unions pay from two to twenty cents as monthly dues, in ninety-seven unions the monthly fee is twenty cents, in thirty-seven unions the fee is from thirty to fifty cents, in eight unions the fee is from eighty-five cents to a dollar and a half. Five unions receive a percentage of the sale of the shop. In five unions one day's wages out of each month is paid into the treasury and in one union the workers pay in a half day's wage. Two unions receive five per cent. of their members' wages, four receive three per cent., four receive two per cent. and one receives one per cent. The purchaser of a book in Canton these days pays a twenty per cent. fee on the purchase price which goes into the union treasury.

A few unions have a third source of income. Each member of the Newspaper Distributors' Union pays a fee of ten dollars for an educational fund, the Coffin Makers' Union receives a seven dollars entrance fee, the Embroiderers' Union exacts a fee of ten dollars, and smaller fees are paid upon entrance into the Stockingmakers' Union for Women, the Photographers' Union and the Fuel Sellers' Union.

Perhaps the most striking example of the financial income of a union is seen in the Ricksha Pullers' Union. There are seven thousand rickshas in Canton and fourteen thousand ricksha pullers, for there is both a day and a night shift. Each ricksha puller pays into the treasury of his union a copper a day which means that the income of this union of poor labourers is approximately one hundred and forty dollars a day or four thousand dollars a month. Friends of the labour union movement see that there is a possibility that many unions may not have officials who will be able to withstand the temptation to misuse such large sums of money. There is no doubt that many leaders will have to withstand strong temptation if the unions are not to be wrecked on this rock.

It is too early to predict what the labour movement will do to China. It has within it great possibilities for good and possibil-

ities for evil just as great. No one can deny that labour unions in Canton have raised wages and increased leisure on the part of the workingman. There are also signs that labour may become a power as autocratic as the employers have been in the past and less trained to restraint in the use of that power. There has never been a time in the history of the world when there was a greater need for wise and unselfish leadership than there is at the present time in the labour movement of China. It may be that labour in China will show the world how it can cooperate with capital and there is also a chance that it will pull China down into even worse economic conditions than have existed in the past. Whether the labour union is to be a menace or a blessing is a question that cannot be answered now but all well-wishers of the country will do well to know so far as they can what is on the mind of the labour union man.

In conclusion, it should be emphasized that the Canton city officials have shown great wisdom in appointing a commission to make a study of the labour unions. The director of the commission is Mr. Y. L. Lee, the general secretary of the Y.M.C.A. in Canton and he has had the assistance of Mr. C. K. Tse who like Mr. Lee has studied in the United States. The facts which are given in this article are taken from the first report of the commission and others are to follow including among other subjects a study of the question of wages and the cost of living in Canton since 1912. The commission was appointed largely through the interest of Mr. Sun Foh during the time that he was mayor of Canton.

The Building Of A Rural Church

ORGANIZATION AND PROGRAM IN CHINA

J. LOSSING BUCK

IT is generally recognized among those familiar with the development of the church of China that the rural church presents problems peculiar to itself and as yet unsolved. To take only one instance, how frequently do missionaries and Chinese complain of the inadequate results obtained from the present very prevalent policy of placing in out-stations resident evangelists employed by a church organization other than the local one, and yet such evangelists continue to be employed, more because other methods have not sufficiently commended themselves than because the present one is satisfactory. This problem is but one of many in the development of a rural church whose purpose is to produce a consciousness of God and to exemplify the life of Christ in a community.

The rural church may be defined as a church located in a rural environment, as opposed to a church located in a city type of environment, which may be a city or a large market town. This definition may bring forth the query in some readers' minds: "Are there any rural churches in China?" To this question the answer is affirmative, although there is no information as to how many such rural churches exist. Certainly the number altogether self-supporting and with a resident pastor and self-governing must be surprisingly small.

The successful establishment of such a rural church cannot be accomplished without some attention to principles which may aid in successful church organization. For several centuries science has discovered laws which control many phases of physical phenomena. We are just now emerging into an era of discovery of laws which control individuals and the relationship between individuals. In other words, we are finding certain great principles which are classed under the name of sociology and psychology. These laws cannot be disregarded if one desires success in any undertaking having to do with human beings. That success has been occasional where there is no conscious knowledge of the underlying principles which produced it, is due to a chance use of the principles, and a thorough investigation would undoubtedly show that the waste from ignorance, where chance has not worked so happily is enormous.

Now a church organization is a group of human beings, a social group, bonded around the religious interest. No matter how saintly a religious leader may feel himself or his fellows to be, or may desire himself or his fellows to be, he cannot escape the fact that so long as spirits are clad in human flesh, people behave according to the laws of psychology and sociology.

The purpose of this discussion, therefore, is to outline in a very elementary way a few simple principles which have been found essential in the experience of various rural leaders in the development of rural organizations in the United States, with the thought that what has proved constructive and useful among other human beings may prove helpful here as well. These principles briefly enunciated are as follows:—

1. The self-help principle.

2. Development of organization around a keenly felt need or interest and sponsored for the most part by the people themselves.

3. Activities which will keep the members loyal to the organization.

4. A unit of organization large enough to accomplish its aims, such, for instance, as the employing of an expert to assist the members in any way in which they need and desire such aid.

Application of these principles to the organization of the rural church.

1. *That the self-help principle is essential* to the healthy development of religious organizations has been ignored almost completely except in a purely theoretical sense, in the history of the Christian church in China. Church-workers have held as their goal the "self-supporting, self-governing, and self-propagating church," and then in the ardent desire to push the work forward to win souls, and to make some sort of a visible church organization, they have proceeded with methods which have delayed immeasurably the attainment of this goal.

Perhaps the greatest mistake in this respect has been the placing in a community a resident evangelist paid, and in most cases controlled, by some central church organization located miles away in a hsien city. Distance and the lack of well-directed supervision has resulted in very ineffective accomplishment and many evangelists have been kept in employment long after they have demonstrated their incapability to the local people whom they were supposed to serve. Such a policy as this delays and injures incalculably the Christian movement in a community. People in North China have nicknamed these men "making a groove in the bed" people (溝炕的). This situation is fully recognized by many church-workers, and yet it is allowed to continue with the hope that self-support will soon come about in some way or another, and solve the difficulty. But it is just this method of non-observance of the self-help principle which delays self-support—and so we go on indefinitely with the false hope that something will happen to bring a better day.

Fortunately, we have examples of mission work in China where the self-help principle has been more nearly followed.

In general terms, the self-help principle as used in mission work should mean, first, the winning of a few to the Christian faith in a given community, and second the nurture of this little group and the winning through their aid of additional souls. The little group may be encouraged to have its own Sunday services. As it grows it may eventually have its own church building, funds for which are raised locally. A pastor supported by the local group is often the goal although some church leaders do not consider a resident pastor essential or even advisable. In this method of evangelist work, which utilizes the self-help principle, outside stimulus is given, but buildings and a resident pastor must wait until the local group is large enough and anxious enough to finance and manage them.

The self-help principle is not concerned only with matters of finance and the routine of self-government. It must also be applied to the programme of activities of the organization. An agricultural extension worker in the United States tells of a home bureau where

the home bureau agent did most of the planning for the monthly program of the bureau. The agent wondered why it was that the members of the bureau were not more interested in the work and why they did not turn out in larger numbers for the meetings. It occurred to the agent that perhaps it was because she had arranged the program by herself. Thereafter she left the entire program of meetings to the members and although they may not have seemed to the agent so good and helpful as were the programs arranged by herself, still the members turned out in much greater numbers than formerly and showed a far greater interest.

Some church-workers have found this to hold true for the church. There has been too much fostering of a stereotyped program of action and form of worship in the churches to develop the maximum amount of interest on the part of the members. This may be illustrated in one instance by the almost widespread use of foreign music and forms of worship in the churches throughout the country. If the self-help principle had been carried out all such affairs of the organization would of course have been controlled by the members.

Like most rules, however, this one of self-help has also its limitations. Organizations such as the struggling church do pass through a period when the need for development is strong but the ability to provide for the means of development is still lacking. The only answer to this is that such an organization may be subsidized temporarily with money, or preferably personnel, by a larger and central sister church as a home mission function. Such money subsidy should be limited in amount and length of time granted and the same applies to any personnel subsidy.

One requirement is essential in the subsidizing of organizations, if it is not to be harmful rather than helpful. First, the use of such temporary aid should not take from the new church any of its own independence. The way in which the money is to be used should be decided by the local group. It should from the first realize that the aid is only temporary and that therefore any activities which are begun with the aid of the subsidy should be such as it can manage financially within a given time. This subsidy may be given with various suitable conditions attached to it, and if the local church does not wish to fulfil these limitations, it need not accept the grant.

It is almost impossible to over-emphasize the importance of this point that the church should have power to decide how funds given it should be spent. Any other policy pauperizes and robs the local group of the very power to develop. At the same time the central organization has the final authority over its funds, for at any time that these funds are not being efficiently spent and agreements are violated, the money may be withdrawn.

The subsidy method is being used by a number of large organizations. The subsidy to the Farm Bureaus in the United States by the United States Department of Agriculture and by the State Colleges is a very good example of the efficient working of this method without any impairment of the local self-government of the Bureau by the farmers themselves.

The master key to successful rural church organization is that of self-help and this key when properly used will also make it much easier to utilize the other principles of organization.

2. **Development of an organization around a keenly felt need, or interest and sponsored for the most part by the people themselves.**

A local organization developed by a central organization without a real feeling of need for it on the part of the local people is in most cases a failure. In other words, one must begin from the bottom if one is to build a lasting institution such, for instance, as the rural church. It cannot be accomplished by any overhead method which for the moment seems to insure more rapid progress. The rural church must be a growth out of the feeling on the part of the Christians themselves of a real need for being banded together. The success of the Farm Bureau in the United States is quite largely due to the development of Bureaus by the farmers themselves. The farmers felt the need of improving their methods of farming and they believed that organization for the employment of an expert, the county agent, was the method by which it could be accomplished. As a result, we have many strong farm bureaus which could never have been formed except by this method of beginning from the bottom—from the farmers themselves.

Why do Christians organize themselves together into a church? In China where Christianity is only just beginning to obtain a foothold it seems to be quite largely because the representatives of the central church organizations have urged and even required Christians to organize themselves. A careful study would probably show that many churches have been organized before the Christians themselves felt any real need for it. What is the keenly felt need that the average Christian has that makes him want to organize himself with others? The Christian is told that he should become a member of a church for the purpose of publicly worshipping God. Perhaps the newly converted Christian is not conscious of this desire for public worship; perhaps he feels more keenly the need for getting alone for private worship with God. In a densely populated country like China it is not easy to be alone with God. It is pretty hard to close one's closet door and still be away from the hubbub of the family, village or street life. Christ made religion a part of everyday life. Perhaps the newly converted Christian would do the same thing if he had half a chance. Perhaps he would organize himself with the other

Christians of the community into a church which had as its chief aim the worship of God not by word of mouth alone but by actually rendering needed assistance to other Christian or non-Christian members of the community. The important thing to remember is, that if we must have a church organization, and without doubt some form of organization sooner or later is desirable, let us not make the local Christians organize before they are ready of themselves to band together for some definite purpose or keenly felt need, and let us not decide arbitrarily on the form of that organization. The result then will be a local church which will live in the community, which will serve the community, and one in which the chief motive is not only "a duty to perform" in routine church and prayer meeting attendance.

3. Activities which will keep the members loyal to the organization.

It is an axiom that an organization without activities to hold the interest of its members is a dead organization. There is much talk these days about the decline of the church. The root of the difficulty lies in the fact that the activities of the church do not hold the interest of the members or are not sufficiently attractive to the Christian or non-Christian outside of the church walls. A successful organization must accomplish something very definite if it is to continue to exist and it cannot do this unless most of its members are actively participating.

The rural church has, perhaps, a more unique opportunity for including activities which will help to keep the members loyal than has the city church. The test of a Christian in the past has been largely attendance at church meetings and services, the daily reading of the Bible, daily prayer, the saying of grace at meals, the living of a moral life, and the conversion of other souls by word of mouth. Christ taught by example and deed that true religion includes the helping of others. The rural church can express religion more effectively by making constructive community service a part of the test rather than having its members confine their help to an occasional kind word or deed to the sick and the bereaved, important as these things are.

The rural church might, for instance, promote better agriculture and rural community improvement as a definite Christian act in itself. Agricultural missions, like educational and medical work began, in the minds of many, as an adjunct to the evangelistic work, with its chief function to make a point of contact for presenting the Gospel; in other minds it began as a method by which the economic level of the church members could be raised so that the church might become self-supporting. Those of us who are engaged in agricultural mission work feel that our work is as directly evangelistic as is that of the person who presents the gospel by word of mouth. We feel

that helping the farmer to help himself by improving farming methods is a very definite Christian act. It is the Christian spirit of helping others which was so well exemplified in the everyday life of Christ and which He taught so clearly was the duty of his followers.

To the question, How can the rural church serve? the answer is, the rural church may be an active organization commanding the respect of the community and the loyalty of its members and it may be a truly evangelizing force when, in addition to its present traditional functions, it performs such Christian acts as:—

(1) Introducing improved seeds and encouraging its members to pass them on to a neighbour.

(2) Introducing into the community methods of controlling plant insects and diseases and encouraging its members to show their neighbours how to control their pests also. This will at the same time be a very great factor in overcoming superstition because the farmers universally believe that the gods send diseases and insects, and since fate has so willed it, there is no human remedy.

(3) Promoting the idea of rural co-operative credit and savings societies and encouraging its members to organize such a society and to include in it other reliable members of the community who may not be Christians.

(4) Teaching the correct relations between tenants and landlords to such an extent that the church members may put them into practice as a method of living one's religion in everyday life.

(5) Introducing to the community improved silkworm eggs and methods of rearing silkworms.

(6) Teaching the method of keeping accounts with the farm business which will enable the farmer to know why he lost or failed in some one or more of his enterprises and encouraging its members to help their neighbours to keep such books.

(7) Introducing wholesome forms of amusement and recreation, both for the community and for the home. We hear much talk about anti-gambling propaganda. The church is "anti" this and "anti" that but offers little in the way of a substitute. It is an axiom that to replace evil one must substitute good. If the church hopes to be a moral force in the community it must be the leader in various forms of amusement and recreation. No amount of anti-gambling literature laying bare the evils of the practice by itself will accomplish the desired end.

(8) Promoting public health and sanitation. The control of flies and malaria is a comparatively simple matter. A very large number of country churches and even chapels in the cities have privies

which are every bit as unsanitary as those of the community. There is a saying, "Cleanliness is next to Godliness," and a strictly scientific investigation would probably find a very close correlation between the two.

(9) Promoting and even participating in the building of good roads. Church members can do a real Christian act by putting enough earth in the middle of the road so that water will run off the road rather than into it.

(10) Organizing flower clubs among girls and women for the beautification of the home. Again a careful study would undoubtedly reveal a very close relationship between beauty and true religion.

(11) Organizing schools for adult education and urging its church members to participate as teachers in such schools.

(12) Requiring of its members a truly Christ-like spirit, not as exemplified by word of mouth alone but chiefly by a life lived.

(13) Conducting rural community surveys for the purpose of finding out what problems the church should attack. The voluntary participation of every church member in helping to make such a study is again a definite Christian act in itself.

(14) Solving the various problems pertaining particularly to the country women, such for instance, as better rearing of children, better homemaking in all its phases, more leisure, labour-saving devices and the rudiments of education.

Not all of these things will be easy to do; perhaps not all should be undertaken by one church. If the church can get other organizations to help, well and good. But the church is responsible to its members and to the community to render these services. Many similar activities might be added to this list. When the church demands of its members Christian activities of the kind mentioned, one does not need to fear that the church will not be a living and active organization in the community and one commanding the loyal support of all its members and winning others to Christ.

5. A unit of organization large enough to accomplish its aim such, for instance, as the employing of an expert to assist the members in any way they need and desire.

Some church leaders are questioning the effectiveness in any country of the pastor served church of the West and feel it most unsuitable for the rural groups in China. However, all will agree that some kind of paid religious leadership is necessary. We must have religious experts whether they be pastors of local groups of Christians or religious leaders of an area comprising many local groups. We may consider then, two types of religious experts; the pastor of

the local group of Christians, or the itinerating and possibly superintending pastor who serves several local groups.

The church which desires to have a church building and the aid of an expert, in the form of a pastor, immediately commits itself to a considerable expenditure of funds. The extent of the geographical area and the number of Christians within that area and their wealth will determine first whether or not it is possible to employ a pastor and construct a building and, if this is found feasible, the next consideration is the degree of training and experience that can be paid for in a pastor, and the kind of building that may be constructed. Since a group of Christians can probably get along better without a building than it can without a religious expert our discussion will be confined to the problems of getting the right pastor. It is of course evident that the more the training and experience of the pastor the greater the salary it is necessary to pay. Therefore, if the proportion of Christians and their wealth is the same, one has to decide between a small unit area of organization with a poorly trained, poorly paid pastor and a larger unit of area with a well-trained, well-paid pastor.

The size of the unit for the local group will, in most cases, have to be small enough so that meetings can be held as often as once a week at some common, logical meeting-place. This group cannot employ a pastor or construct a church building on the self-help principle until it is large enough to command sufficient resources. While awaiting such a time it may be best for it to unite, if possible, with other groups in employing an itinerating pastor until the group becomes large enough to employ its own pastor. Even the small churches that have pastors may desire to organize into a central organization with a highly trained person to advise with the local pastors and churches. If the Church of China is established and denominations do not function as such a hsien unit of religious organization, as the next unit higher than the local church may prove desirable.

The mapping of the rural community interests showing the extent and location of the existing religious, social, educational and political interests aid greatly in the determination of the extent of area that should be included in the local church organization and in pointing out the logical center for a meeting place. A study of the Yao Hwa Men market town trade area in Kiangling Hsien reveals eight worship areas (the temple and the villages from which people go to the temple to worship) within the trade area. In addition to this each hamlet or village has its own local shrine (土地廟). In no case do any of the villagers go to the market town for worship. This is significant in the light of the general practice of selecting the market town as the centre of Christian worship. The apparent failure of this market town centre as a logical one is brought out in an Evangelist Survey made by Presbyterians (North) in South China. An excerpt is as follows:—

"The conflict of policies between the market town chapel programme and the proposed village evangelization programme.

The market town chapel was designed to function in such a way that the village work would from the first be self-supporting. But the method of subsidizing the work of the chapel created a tendency adverse to the development of village work on that basis.

Christians developed the attitude of looking towards the market place for the expression of their Christian life instead of becoming members of the Church. Such religious life and activity as they had prior to becoming Christians were connected with their villages. There the temples and ancestral halls are located. On becoming Christians, the tendency was to draw them away from the village for the expression of their religious life.

In the future the village must be brought into the centre of thought. It has been proven pretty conclusively that the market town program alone or as the main part of the evangelistic effort has failed to meet the needs of the situation. Neither this Mission, nor any other Mission, nor any independent Chinese society have had solid success with the small market town chapel but only where there is a relatively large resident population. Where the town has few people and the main dependence is on the surrounding villages as feeders to the growing church there has been no marked success. Where Christian groups exist in and for a single village they are often strong, comparatively speaking. The church must go where the people actually live—where they have their homes and largest community interests."

The decision of extent of area must also rest on a number of factors, but assuming that a pastor is desired who will carry out the principles herein enunciated then Christians must employ much better trained men than are now available in most rural churches. This training requires more time or a different content than at present. Not all pastors can be or should be highly trained men. Expressing it in another way, men of different degrees of training are needed and a greater amount of work can be accomplished than if all experts have the same training. However, no matter what degree of training, every rural religious expert, to be successful, *must have an experience of country life and must have sympathy with and understanding of the farmer and his problems and attitudes.*

In addition to the religious expert's training in the knowledge of the Bible and his religious experience, he must have training in methods of presentation. Since he is to work with farmers he must know enough of farming practices and of plant and animal life processes to enable him to advise the farmers and to bring to the community the assistance of experts for the solution of the particular problems found.

If our religious experts have not the requisite training for the carrying out of a Christ-like program of Christian service in the country, there is little excuse for steps not being taken at once to give such men the needed knowledge. The local Christian group desiring a pastor might better go without one than employ an inefficient person no matter how low his salary. It is probably possible to find men qualified to give the required preparation for country pastors and Bible women at already existing training centres; or at new ones which might be developed. It would not even be necessary to have additional funds. A readjustment of policy which would provide for fewer evangelists and those few better trained, for fewer buildings, and for no more expensive buildings, which often cannot even be maintained by the local church, would at once release funds sufficient to train adequately pastors and men and women evangelists. In some cases merely a re-organization of curricula in existing training schools and the elimination of some material now given to make room for subjects more practical for the rural worker, would solve the problem. Teachers could in many instances adapt themselves to this program; others would have to be replaced by better qualified persons.

In order to get the necessary knowledge and viewpoint the pastor does not have to have a four-year course in agriculture. A year's training should prove fairly adequate. Particularly important are courses in rural social and economic problems, general agriculture, recreation and amusement, first aid, public health and sanitation and one or two more technical courses in agriculture. A qualified man added to each seminary and Bible school could do much toward bringing about the training necessary, provided the rest of the faculty is in sympathy and places a reasonable emphasis upon rural work. Special attention should be given in Women's Bible Schools for the training of women evangelists in a knowledge of how to serve country women. Summer school courses, such as are given by the College of Agriculture and Forestry at the University of Nanking, are especially adapted for persons already in positions and for seminary and Bible school students. An increasing amount of printed matter is also becoming available.

If qualified religious leaders are provided who understand the self-help principle, who realize that a church, like any other organization, must be centered around a deeply felt need and must have activities which will keep the members loyal, and who perceive that the unit of organization must be large enough to command sufficient resources to accomplish its aims, there need be no doubt that a successful indigenous church will result.

Christian Missions in China may be severely criticized for their non-observance of these fundamental principles. Most organizations that are seeking the development of local units have experienced the same difficulties. Moreover, national agencies such as the Y.M.C.A.,

the Y.W.C.A., the Boy Scouts and the Camp Fire Girls in the United States have found that the small rural communities consider them as "alien" to the community. If this occurs within a country, one can understand the more readily how the Christian Church in China is thought of as "foreign." In speaking of the problems of such national agencies as mentioned above, Dr. Douglass* says:

"But communities frequently do not understand the efforts of the national agencies to secure standardized results by enforcing specific requirements, and feel that they are dealing with rigid overhead organizations rather than with adaptable and sympathetically helpful ones.

Again, while very generally absolving the local executive on the ground that he cannot help himself, communities suspect the national agencies of offering service in the promotional spirit and for the sake of laying a foundation on which they may carry on financial solicitation. Back of both of these attitudes is frequently the sense, already mentioned, of the externality of the national agencies. Personal contacts are inadequate with the bulk of supporting constituencies; and communities, especially the remoter ones, never get over feeling that they are dealing with alien and unfamiliar forces.

On the first point, there is grave doubt whether communities, on the whole, are convinced that the agencies are offering them their services on reasonable, equitable and generous terms.

The factual chapters of the report have presented what was called the problem of the naturalization in the rural community of organized work for boys and girls. As outlined in the Preface and as presented directly to the agencies, it was hoped to help them to see the seriousness of their problem as relatively alien forces with other major tasks, approaching rural civilization from without. The crux of the problem as formulated is how to get on the inside, so as to become an accepted and permanent part of the situation.

At this point the agencies most definitely revealed the assumptions explored in the previous chapter. They are acutely conscious that they are bringing an important contribution to rural life, both of vision and of technique. These gifts they are under the necessity of promoting by some version of deliberate organization, since, in the main, the work has not enjoyed the contagious spread of a spontaneous and self-propagating movement.

The facts as presented raised the essential issue of how such national agencies can enter into partnership with actual rural communities and their indigenous agencies on terms of actual mutual

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* Douglass, H. Paul, How Shall Country Youth Be Served? George H. Doran Co., 1926.

contribution to a common end, so that the communities become actually participants in the service of youth and no longer mere exponents and agents of values imported from without.

The outcome of the discussion may fairly be said to have identified the problem of naturalization as presenting a genuine, essential and serious issue. Its outstanding characteristics are the frequent tendency of the agencies to be so inflexible as to aggravate the sense of their alien origin; and, on the other hand, the tendency of communities to be so self-complacent and intractable as to make partnership difficult. The essential difficulties of the issue are great enough without further complication by competition among agencies within a given community."

As long as our local rural church is controlled by some central church organization there is no hope of its being considered anything but "foreign." Just the other day I was talking with a pastor about this problem. In effect he said that one could talk himself "blue in the face" about the Church not being foreign, but so long as he was paid by an outside organization the people could not be made to believe that there was no ulterior motive behind it all. With such an attitude on the part of the local people there is little hope for a prosperous rural church. The honest evangelist realizes this, too, and he would be only too glad to adopt the self-help principle if he knew how. The self-supporting church will come quickly when the religious leader is trained in such a way that he will really help his flock so much that his services will be willingly paid for. Few pastors can get self-support in return for words, words, words. None will fail to build a self-supporting church when they have made themselves indispensable to the community.

Yet some may feel that all this has little to do with the Christian message; but Christ never enunciated a simpler or truer or more effective principle than when He said: "Let your light so shine before men that they may see it and glorify your Father which is in heaven."

This does not mean at all that bug-a-boo of some church workers, "a gospel of good works which is not unto salvation." It does mean that if we have any light within, either as individuals or as a church, we should obey Christ and shine forth into activities which will make men believe in and glorify God. There has not been a great deal of the glorifying of God in communities where Christian churches have been established, and the essence of all the reasons for it is summed up just here, that men have not seen any light shining forth, and therefore have not been aware of any necessity for glorifying God. However "saved" we may feel, and however full of personal belief in Jesus as our Savior and however we may spend ourselves to preach the cross, it avails little, if we do not practice the cross, and really do something whereby men may see God.

And in order to follow this injunction of His, which Jesus Christ gave us as a prime method of leading men to believe in the gospel, it is necessary to discover what the man in the rural community needs, before we can help him. In the past missionaries and Chinese evangelists have been assigned to country fields almost entirely regardless of whether their previous experience was in city or country and with little consideration as to whether or not they were suited for country work. The religious worker in the country should have nothing less than the best training, which is specialized training, and until this is provided we shall continue to wonder why the rural church does not prosper more abundantly and bear the fruit of a good tree.

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Buddhism And Christianity

K. J. SAUNDERS

IN attempting to contribute some thoughts upon the very complex question of the relations of these two great religions, I realize that the most that can be achieved in a brief article is to arouse discussion. And I am not unfamiliar with the experience of one who seeks to build a bridge and has stones thrown at him from both banks. Yet this matter must be discussed and there are not wanting signs of a spirit of greater friendliness. Surely we can see the good points in both these two great faiths. They are

the two greatest movements in history, and both contain elements of supreme value. Both appeal to the good in man, both offer him comfort and encouragement, and both incarnate a very lofty ideal of conduct.

The first step in an attempt to compare them must needs be a study of the historic Founders. And here we may take a brief glance at these great figures, and recognize at once that they belong to different orders of saintliness. After a century of discussion it is becoming clearer, to some of us at any rate, that Sakyamuni, whatever else he is, and he is a very complex figure, was first of all an Indian Mystic of the Yogi type. It is thus that he is revealed in early Buddhist art, and such passages as the famous Dialogue with Vaccha* make it clear that he claimed recognition, not as a philosopher, nor even primarily as a moral teacher, but as the exponent of a Truth which he had himself experienced, "profound and hard to realize, not to be grasped by logical reason, subtle, intelligible only by the wise, tranquilizing, sweet."

It is to this experience of an other-worldly calm that he calls men. He urges them to seek within themselves the sources of strength and illumination, to stem the tide of passion, and so to reach the Island Refuge of Nibbana. His dying words to the inner circle of his followers are a calm statement that all is transient, that there is none to help them, and that they must work out their own salvation with earnest zeal. An early follower, who had evidently drunk deep of this spirit, thus describes the great Solitary:

> Buddha, Awakened, Brother of mankind,
> Controlled and rapt from things without
> To inner vision, glad of heart and calm. . .
> Rejoicing to renounce the lures of sense is he,
> As gold well purified from earthy dross
> Lo! as some mighty elephant, superb
> Amidst Himalayan forest ways he goes
> So rapt in meditation, breathing deep
> Composed is he in body and in mind.
> Freely he paves wheresoever he will.
> As some pure lotus bloweth undefiled
> So liveth he the Uncontaminate. †

It is a fine picture of an Indian Seer. But Sakyamuni is also Teacher, Physician of sick souls, Prophet of a new Dharma for the individual and for society. He preaches a Universe of Justice, and teaches man how to work with it and to find joy in doing so.

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*Dialogues of the Buddha, II, 33. Majjhima Nikaya, 72.

†Theragatha, ccxlvii.

Jesus is the Prophet of a Father God—intensely aware of human need and sin, calling men to a true knowledge of God, and seeking to establish the kingdom of the Spirit. Himself radiant with the certainty of God and of His ultimate victory, He bids men be of good cheer, and gives them new and often paradoxical standards of human conduct. Finding themselves in a new relation to the Father they are to set up a new human society—whatever the cost. He is Himself Friend of Sinners and Suffering Servant of God—His Father and theirs.

"Father, into thy hands I commit my spirit" were His dying words; and one who knew Him most intimately says of Him:

> For when he suffered for you he left you an example,
> And it is for you to follow in his foot-steps:
> Who committed no sin, nor was guile found on his lips:
> Who was reviled and made no retort,
> Who suffered and uttered no threat,
> But left all to Him who judges justly.
> He bore our sins in his own flesh upon the Cross,
> That we might break with sin and live uprightly:
> By whose wounds we have been healed.
> You were astray as sheep but are returned
> Now to the shepherd and guardian of your souls. *

Thus while the companions of Sakyamuni represent him as the serene, strong, calm example of what his followers are to be—a Yogi of a well-known Indian type, the companions of Jesus represent him as not only an Example of patient suffering and sinless love but as the Shepherd and Guardian—a Suffering Messiah of a type familiar to the more spiritually-minded of the Jews.

Each group uses categories well-known in its old traditions of spiritual life. But neither group can rest satisfied with these. Jesus is for the early Church more than the fulfilment of old Hebrew ideals; Sakyamuni is for the early Buddhists more than a great Seer. In what does the uniqueness of each consist?

In answering this question we are faced at once with the difficult problems of textual criticism: the Sakyamuni of History largely eludes us, and we have to choose between several interpretations offered us by his own followers. Is he the "Elder Brother of Men" or "a God over the Gods"; is he human or divine? Buddhists are far from agreeing about him.

The Jesus of History we may claim, with Weinel, "to know full well"; yet there are the Synoptic, the Pauline, and the Johannine interpretations to be weighed. Personally I find it helpful to believe

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*1 Peter 2.

that both great Teachers were consistent and creative thinkers: that a view of each therefore must be found which is coherent and free of contradictions. Thus the Johannine Christ is in some ways a truer picture than the Synoptic Jesus. To Him God is Father, and the apocalyptic element in His teachings is sublimated and consistent with this Love of the Father, as it is not always in the other Gospels. Yet much in them is obviously better fact, if it is less adequate interpretation of fact.

In the same way Sakyamuni is not the Rationalist of the Neo-Buddhism of to-day so much as the Good Physician of the Neo-Buddhism of the first century A. D. and whilst he is the Elder Monk and Brother of men depicted by the monks of the Theravada tradition of Ceylon and Burma he is also no less the Wise Teacher of the Mahayana, adapting his teaching with 'loving strategy' to all classes of men. Sakyamuni is in a word the Personification of the Dharma or Teaching; Jesus is the Incarnate Logos. The Buddhist is invited to see in the Sakyamuni of the *Lotus* Eternal Truth; the Christian to see in the Jesus of the *Fourth Gospel* the True God. These at any rate are clean-cut and practical appeals, and they are accepted by the great mass of Buddhists and Christians respectively. The *Lotus* is on every Buddhist altar in Japan; the Fourth Gospel is for millions of Christians as for Luther far to be preferred above the others.

For each gives men a Lord worthy of worship, and cheers them with comfortable words and assurances of Divine Help. If each is a series of dramatic monologues rather than a biography it is just as full of power for the believer who accepts its historic basis.

Yet both are continually assailed. In the West we find Dr. Kirsopp Lake, while accepting the Logos Christology as 'the central doctrine of Catholic theology,' rejecting it as 'unknown to Jesus and to those who first recorded his life'; and as belonging to 'a general form of thought which is alien to the world to-day.' * Fortunately we have also the Dean of St. Paul's commending it to us as 'our hope for the future.' †

The *Lotus* scripture, accepted by Japanese and Chinese Buddhists as the 'very cream of orthodoxy,' 'the crown-jewel of the Sutras,' and as a point of contact with the Christian Church, is roundly condemned by the Buddhists of the South as hopelessly heterodox and unhistorical. No critic would press the strict historical accuracy of either great book; but each satisfies large masses of devout people, and of scholars not a few. For each offers what seems a gospel; each rejects any docetic interpretation of the Founder; each is a

*Hibbert Journal, Oct., 1925.

†'Hulsean Lectures,' i., 1925.

classical expression of the religion of the spirit 'based on a firm belief in absolute and eternal values as the most real things in the universe.'

How then do they differ? What is the unique thing in Christianity? Why should we offer the *Fourth Gospel* to Asia which having the *Lotus* and the *Bhagavad Gita* seems well content? It needs a book to answer this question! But I offer a few thoughts and invite discussion. The Missionary Conference to meet at Jerusalem next spring is to give much attention to this all-important question.

(a) The Personality of Jesus—whether we interpret Him as Logos or not—is a Personality of which the Eastern world has need. It has no clear doctrine of Personality in God and man: for while its heart proclaims such doctrine in its Bhakti-cults, and millions actually worship Sakyamuni and Krishna, its head keeps murmuring *Maya,* illusion, *Lila,* sport, *Upaya,* Device of the Teacher,—the *Hoben* of Japan. Of the Man Jesus we can know more, and there is more to know than of the historic Krishna, or even of Sakyamuni. Secondly, this historic Person has been more clearly thought out.

(b) The *Fourth Gospel* is the crowning achievement of the ethical monotheism of the Hebrews, and we offer it to Asia, saying 'That which satisfied the Greek world with its long philosophical history you need not be ashamed to accept.' 'God manifest in the flesh,' says J. Pringle Pattison, 'is a more profound philosophic truth than the loftiest flight of speculation, that outsoars all predicates, and for the greater glory of God declares Him unknowable.' * The Johannine Christ is more real and more historical than the Sakyamuni of the *Lotus,* who is himself the proof that no one but the stoical monk was satisfied with the Sakyamuni of the Pali texts. Man demands not a Teacher so much as a Saviour.

(c) A third differential of the Christian religion is the social ethic of Jesus, of the kingdom of God as the *Synoptists* record it, of Love and the Life Eternal as it appears in the *Fourth Gospel.* Asia has need of a social ethic freed from the incubus of Karma, and inspired by the free spirit of love. She will find also in the Ideal of Eternal Life, begun in time, a fulfilling of her continual search for *Moksha,* freedom and *Nirvana,* extinction of passion.

(d) In the fourth place Christianity offers the Cross as at once the best revelation of God's glory and of man's noble constancy to truth. This statement I cannot elaborate now; but the Johannine interpretation appeals to the Buddhist when our religious needs have called into being the stories of the Bodhisattas, suf-

*The Idea of God, 157.

fering for others. Over some of these—as told in the Jataka book—we might write: 'Greater love hath no man than this—that a man lay down his life for his friends.' We cannot write that other great Johannine summary: "If I be lifted up will draw all men unto me.'

That Asia needs the 'offence of the Cross' seems clear. She has groped after it in her doctrine of Shiva, whose sacrifice is hymned by the medieval Tamil Manikkar Vachakar:

Thou mad'st me Thine: did'st fiery poison eat,

That I might eat with Thee the food of heaven,

I, meanest one, O Thou Compassionate.

And Buddhism holds out its arms to the Cross in its long history of mythical heroes whom it loves, but knows to be ideals not persons. Japan has strangely ignored the Jataka tales which tell of suffering, but she is beginning to realize the Johannine view of the Suffering God—most glorious when so revealed.

If then, these are the gifts of Christ to Asia it is clear that the mission of the Church is not fulfilled till she has given them in an acceptable form. The *Fourth Gospel* may well be that form: but it awaits an Eastern interpreter. Certainly he will remind us of the Travailing God who works continually in His Universe, and will emphasize, as we have not done, a Johannine *advaita* (non-duality) which is implied in the Discourse of the Vine, and in the Prologue to the Gospel.

But men are hindered to-day by a widespread but ill-founded suspicion that the Johannine Gospel is itself due to the influence of Asiatic thought: and that its Lord is not a true picure of the Historic Jesus, nor a true interpretation of early Christianity.

This is a question of very great importance which awaits a thorough treatment. My own conviction is that except for some remote and indirect elements of influence there is no evidence of borrowing either way.

Could India have really touched the surface of Christianity without the doctrine of Karma being resolutely faced? Could Christianity have influenced Hinduism or Buddhism without the doctrine of the Cross making itself more clearly heard and more poignantly expressed? It is not in general similarities of religious ideals and phrases, but in distinctive doctrines such as these that 'borrowing' can be proved. In the great things of all religions religious man with his needs, his aspirations, his ideals, is found at praise and prayer. In all of them there is also an answering voice and a guiding Presence. In Christ these are clearest and most authentic.

A Precursor Of The Modern Renaissance In China

LEWIS HODOUS

THE Renaissance or New Thought Movement is the most interesting and significant development in Modern China. Its influence will be active long after the present political turmoil is forgotten. The Chinese have had many intellectual awakenings in their long history. One of the most significant of these followed the conquest of China by the Manchus in 1644.

The shock of this conquest broke up the complacent traditional attitude of the Chinese and gave rise to doubts whether the current philosophy of life was in harmony with the real teachings of the saints and sages. When the Manchus overcame the feeble resistance of the Ming dynasty and imposed their will upon the Chinese, many of the officials refused to take office under the foreign dynasty on account of their code of loyalty and their inherent pride. Moreover, the school of Wang Yang Ming, whose thinking dominated the latter part of the Ming dynasty, was broken up and its leaders dispersed, or killed. The school was discredited because its teachings seemed to be responsible for the downfall of the dynasty. In any case the old tradition was broken and the thinkers of China faced their problem anew. The problem was the same old problem of Chinese thought, namely, how to harmonize thought and conduct with life and how to adapt life with the universe as interpreted by the saints and sages.

The shock of the Manchu conquest supplied the problem. But a problem was not sufficient. A method was also necessary. This was furnished by the influence of the Jesuit missionaries who not only brought a religion, but also introduced the scientific methods of Europe. The influence of these men was quiet, but pervasive among the scholars who started on the road to a new interpretation of the great traditions of the Chinese people.

The early years following the conquest were occupied by confused gropings, but in due time three distinct tendencies developed. One group, repelled by the esoteric methods of Wang Yang Ming and equally distrustful of the barren results of the vast accumulation of traditional lore, abandoned literary scholarship and meditation and turned to experience. This tendency soon disappeared. It lacked an adequate method and an atmosphere favorable to such original ventures.

Another group turned to history with a view to find out the teaching of past history for the present. This school usually contented itself by following the example of Confucius who composed "Spring and Autumn" to make unworthy rulers tremble. They relied upon the influence of the quiet and pervasive lessons of history as written upon the life of future generations.

A third group which finally became the main representative of Chinese thought of this period studied the past of China with a view to discover the real basis and strength of Chinese civilization. They early discarded Wang Yang Ming and Chu Hsi. They went back to the T'ang dynasty (618-907) and then to the Eastern Han dynasty (25 A.D.-221) and finally to the Western Han (206 B.C.-25 A.D.) and Chinese Antiquity.

Their researches included the whole of China's civilization. The premier place, however, was given to the classics. The next in order of importance was history. Then came astronomy and geography. These studies were introduced by the Jesuits and pursued with considerable success by the Chinese. Some of the best maps of various parts of China were produced by the Chinese who were trained by the Jesuits. Then in order of importance followed music, law, stone inscriptions and bronzes, comparative studies and catalogues. Such subjects as autocracy and autocratic power occupied a large place in their investigations.

In due course these scholars developed a method of research which shows the power of the new influences interpenetrating Chinese thought from Europe. Their objective was to find reality and something of value. In other words they began with a problem. Then they accumulated facts which threw light upon this problem. After due consideration they expressed an opinion, or, as we should say, formulated a hypothesis. Then they supported this hypothesis with proofs. After debate they either accepted, or rejected the hypothesis.

The detailed methods adopted by these thinkers are of considerable interest. Every proposition had to be substantiated by proofs. In seeking for proofs, however, the chief criterion was antiquity. They employed the ideas of the Han dynasty (206 B.C.-221 A.D.) and the T'ang dynasty (618-907) to disprove the ideas of the Sung (960-1278) and the Ming (1368-1644) dynasties. They never used the ideas of the Sung and the Ming to disprove the ideas of the Han and the T'ang. Moreover, they used the ideas of the earlier Western Han to disprove the ideas of the Eastern Han.

They substantiated one classic by quotations from other classics. They employed the classics to disprove statements in the histories and the commentaries. A single proof was not considered sufficient. If there was no contradictory evidence it was entertained as proof. If there was other contributory evidence it was accepted as valid. If contradictory evidence was discovered later it was abandoned.

Abstract and abstruse evidence was not considered valid. They especially delighted in accumulating facts in order to bring out more clearly and convincingly the principle which pervaded the whole subject. Old sayings and ideas were quoted clearly and introduced with the name of their author and the title of the work in which they were found.

If two statements did not agree they were discussed. The pupils were encouraged to debate with the teacher and to take a position opposed to him. The desire to get truth was so dominating that ridicule and sarcasm were discouraged.

Like all earnest attempts to attain truth and to expound it, these investigations had a profound effect upon the language. These scholars were the pioneers in the reform of style. They abandoned the antique stilted style of their predecessors and developed a style free alike from colloquialisms and ancient expressions. Their style was simple and direct. It prepared the way for the national language of the present day.

The question arises as to how these scholars communicated with each other. There were no magazines and no universities for research. They carried on their communication by letters and books. The correspondence between the teachers and pupils was frequent and extensive.

The results of these studies were far-reaching. The classics were separated from other ancient books and were placed above all other books in authority. The higher criticism of the Book of History compares very favorably with the work of western scholars on the Bible. One of the results of these studies was the resurrection of forgotten philosophers. The best study of Mo-tz'u, for example, was made in the last dynasty.

But the influence of these scholars was not confined to the redaction of the classics and bringing to light forgotten philosophies. The work of these pioneers changed the attitude of the Chinese toward their saints and sages and prepared the way for the modern views. These scholars made certain innovations which were revolutionary. Before their day the classics were only introduced as proof texts of a proposition, or as illustrations of a principle. They were considered as being a class by themselves. Han Yü (768-824) said: "The classics were given by the hands of former saints. How can discussion come up to them?" And suspicion of the text, or the content of a passage from the classics placed the critic among law-breakers and anarchists.

The scholars of the last dynasty made four important steps. In the first place the text of each passage was made the subject of debate. This debate originated in the difference between the ancient and the modern text. As a result the principles of higher criticism were applied to the text of the classics and the so-called modern script or text was accepted by the majority of the scholars. But not only the text, but the contents of each passage were made the subject of investigation and discussion. This method was employed to undermine the philosophy of Chu Hsi and Wang Yang Ming. Both of these these thinkers pretended to base their teaching upon the traditional

classics. If it could be made clear that the text was a forgery and the ideas employed legendary, then the very foundation of some of the chief ideas of these two philosophers could be undermined. The third innovation was quite as radical. Confucius was compared with other Chinese philosophers. The next step was already implied in this and was taken very early. Confucius was compared with the great teachers of other nations. Thus the scholars prepared the Chinese for a place in the family of nations.

Still in spite of all its excellent points the movement had within it the seeds of its own destruction. Antiquity was made the criterion of truth. The searchers went back to the Han and the Chou but what could substantiate the truth of the Han and the Chou? In ordinary times this question might have been postponed. But the culture of the West was knocking at the door of China. Antiquity had no power to be compared with the efficiency of the new ideas pouring in from the modern world. The older man still engaged in minute researches in bronzes and other antiquities and this movement was lost in the dust of antiquarian specimens and discussions. The young men turned to the new light coming from the West which then seemed to them so bright.

The movement which has been sketched so briefly cleared away the accumulated traditions and brought to light the realities of China's long past. The modern renaissance is building on the work of the scholars of the last dynasty. Without their labors such a work as Hu Shih's History of Chinese Philosophy would have been impossible. Without their work much of the better Chinese scholarship of the West would not be possible.

These investigations have revealed another most significant characteristic about the Chinese. Their literary labors were carried out scientifically and compare very favorably with work done by scholars in the West. When the Chinese turn to science as earnestly as they did to the investigation of their great past they will make a valuable contribution to the world.

An Experiment In Christian Education

WINIFRED GALBRAITH

NEARLY twenty years ago, Tsêng Pao Swen, a fourteen-year-old student at the Mary Vaughan High School of the Church Missionary Society, Hangchow, set herself to the serious study of the great philosophies of the world, hoping to find therein some remedy that would raise her country out of the corruption and misery that she saw on every hand. She came of a family, known and

honoured all over China and from her earliest childhood had felt the weight of long traditions, for she was the great-grandchild of Tsêng Kuo Fan, the victor in the Taiping Rebellion and the men of her house in successive generations had rendered worthy service to the Emperors both at home and abroad. She was already deeply read in the Chinese classics before she entered a modern school, but the great ethical teaching of the sages presented a tragic contrast to the chaos of the land and she saw clearly that the people perished for lack of a leader and an ideal. Almost in despair she turned to the Christian faith and, reading the story of the Gospels at school and with her uncle, an old scholar who was also interested in Christianity, she began to feel that the character of Jesus offered leadership and direction to her passionate desire for service. After some months she wrote to her father and asked permission to be baptized; he replied that she should study all religions before taking a step that might cut her off from the rest of the family, and he enclosed a list of religious works. With characteristic thoroughness she determined to grasp the doctrines of Taoism, Buddhism and Mohammedanism, but after nine months of thought, she was forced to the conclusion that only Christianity provided an ideal for the individual and the nation and the power whereby that ideal may be accomplished.

Realizing the great need for well-prepared leaders, she decided to continue her studies in England where her great-uncle had been the first Chinese ambassador. She studied for a year in an English High School and then entered a resident College of London University to specialise in Science. Some of the difficulties of a stranger in a foreign land were lessened for her by the enlightened action of Miss Barnes, the Headmistress of the school in Hangchow, who, believing that this girl had an exceptionally keen mind and strong character, resigned from the Church Missionary Society and accompanied her pupil to England, certain that she could render no better service to China than to help in the development of one Chinese leader. In England all who knew Pao Swen were impressed by her steady devotion to a great end; her English friends might wonder vaguely what life held in store for them, but Tsêng Pao Swen was shaping a plan, first conceived before she left China, of going back to her province of Hunan, and starting there a school for girls of her own class.

In 1917 she returned to China, accompanied by Miss Barnes and by one of her cousins, Mr. Beauson Tsêng, who had also been studying in England. China was in a state of extreme exhaustion and any hopes that the Revolution of 1911 had helped the country were doomed to disappointment.

Many attractive positions as lecturers, public speakers or organisers were open to these two brilliant foreign-trained Chinese but

they deliberately rejected fame, money and the lure of the larger towns and, returning to their own city, settled down to the laborious routine of a middle school, planning to build on that a Central China University for Women, but never forgetting that the training of leaders of character and public spirit was the foremost of their aims.

I Fang Girls' Collegiate School opened in 1918 in a rented house with an enrollment of eight girls. After some months the property of a temple presented to the family in honour of General Tsêng by the Government and people of Hunan, became available and in this beautiful garden, the school has gradually extended to accommodate sixty pupils with the hope of ultimately expanding to a hundred. More than this Miss Tsêng will not contemplate, in spite of the numbers who beg for admission and the great financial difficulty of running so small a school; she holds that, in the present state of education in China, it is better to train a few girls thoroughly and well, rather than to expose hundreds to a smattering of Western culture and Christianity. The girls are mostly drawn from the upper classes; none of them come from Christian homes or have been in other schools. On opening the school registered with the Hunan Provincial Educational Authorities and followed the course prescribed for Public Middle Schools, with the addition of regular Bible lessons. Government Inspectors visited the school on several occasions and complimented it on the excellence of its Chinese and Mathematics and until this year, no objection has been made to the Christian teaching.

Changsha has several excellent schools where the equipment is better and the standards in the foreign subjects higher. The unique things about I Fang have been the method of government and the attitude of the students to public affairs. In 1918 the Student Movement had already begun to make its voice heard and Miss Tsêng, realising that this demand for self-determination could not be ignored, evolved a means of using that demand to serve her purpose of training for leadership. From the first the school has been self-governing; Staff and Students all belonging to the Students' Union which settles all the business of the school. Often Miss Tsêng and her cousin take opposite sides of a discussion, sometimes from conviction, sometimes in order to show the girls two points of view and let them form their own judgments. Everyone is free to make any proposal or suggestion and after debate a vote is taken, so strikes and demands are unknown and the students enforce their own rules with inflexible justice. These meetings and decisions provide valuable training in public speaking, good temper, and for the foreigner at least, patience, since neither lessons, meals, nor bed-times are allowed to cut short the discussion.

"It is the price we pay for the smooth running of the school," Mr. Tsêng said once when the meeting had been unduly prolonged. "We do not want any girl to feel that we will not give her a hearing."

In theory it might have happened that the student body reached a decision to which Miss Tsêng could not agree. The logical action which she probably would have taken would be to explain her reasons and, if still outvoted, resign her position. In practice the smallness of the school, the slow building up of public opinion and the intimate relations between the staff and students have resulted in the latter identifying themselves with the aims of their leader and accepting persecution for the sake of their ideals.

From a national standpoint the attitude of the girls has been equally sound. They have steadily refused to join in strikes and parades holding that it is the business of a student to study, but the whole of Miss Tsêng's teaching may be summed up in the word "service" and in every issue they have been trained to look behind the catchword of the moment and consider what will best serve the country. On one occasion when anti-Japanese feeling ran high in the city, the school refused to take part in the demonstration but in their spare time organized a public meeting to explain the historic basis of the trouble and passed a resolution condemning the action of the Japanese, adding, however, the constructive offer to found a scholarship in a school of similar aims in Japan, if such a one could be found. Part of the recent persecution from the Kuomintang arises from the action of the school with regard to the tomb of Sun Yat-sen. The Students' Union of China was raising a fund of a million dollars to be spent on a memorial building, and I Fang sent a telegram suggesting that the "Father of his People" would have been quite out of sympathy with such a lavish expenditure on an unconstructive piece of work. In all forms of relief work and charitable and educational enterprises the I Fang students have taken a prominent part, and they have stood steadily to their principles of understanding, sympathy and self-sacrifice and refused to try the noisier methods of the revolutionaries.

If one seeks to examine further the reason why a group of students should behave with such remarkable good sense, courage and real patriotism, one can see that the real force that has shaped the policy of the school is not the untrained opinion of the students but the daily teaching, based on the Bible, that Miss Tsêng has given morning after morning for ten years. An example may illustrate the way this works out. One evening the Students' Union may receive a threatening invitation to a three days' parade and strike, perhaps an anti-foreign demonstration. The next day at Prayers, the

RURAL LABORERS

Top:—Driftwood Gleaners, Chungking, Sze.
Middle:—Wheat Harvesters.
Bottom:—Transplanting Rice.

WORKERS IN REVOLT

Top:—Women Workers' Parade.
Middle:—Laborers Under Arms.
Bottom:—Workers' Demonstration.

portion of Scripture happens to be the story of the preparation of the Apostles for their great work. Shortly and clearly the students are told of the warring claims of great nations, given reliable facts and dates about Sino-foreign intercourse, reminded of the ancient greatness of their country, of its present miseries, of the call for leadership and the need for preparation; the methods of the Apostles are outlined and the analogy drawn between China and the Jewish World. Five minutes later the School President reads the invitation to strike; several students speak on both sides, each probably referring to the address they have just heard, and the school votes not to join and goes off to lessons, a few minutes late perhaps, but very pleased with the idea of deciding for itself and proudly conscious that it is probably the only school in the city that has not taken three days' holiday. In this way the Bible teaching is the mainspring of the school, with its challenge to fearless pursuit of truth, to courage in the face of opposition and to acceptance of the Christian way of service. Though few of the girls are professed Christians, as a group they have assimilated their leader's point of view. Their loyalty has been an example and encouragement to many, both Chinese and foreign.

A school like this appears to have no place in the educational system of the Nationalists. In September a Communist Club seized part of the buildings and the Government refused to turn out the invaders since the school did not belong to the Kuomintang; indeed Miss Tsêng was threatened with arrest when she refused to sign a document to the effect that she was illegally occupying public property. At the same time, scurrilous attacks appeared in the press accusing Miss and Mr. Tsêng, among other things, of being Imperialist since their forebears had supported the Manchus, pro-foreign since they were educated in England, and Christian—all major crimes in the eyes of the revolutionaries. The Hunan Students' Union pestered the Government to close a school with such a dangerous principal, and to avert this, Miss Tsêng decided to resign her official position and to hand over the management to an Executive Committee of the School Union, though she would not seek safety in flight and still kept in touch with school affairs. Then if never before I Fang justified its reputation. The elder girls drew up time tables, arranged new classrooms in what was left of the buildings and on the appointed day, the school opened for the winter session with all its old pupils and sixteen new ones. Without a Principal, with a mob of unruly youths occupying the grounds in a time of exceptional unrest, the students went on with their lessons as Miss Tsêng would have wished. Other schools demanded and obtained voluntary religious instruction; among all I Fang's non-Christians no one wished to propose such a

change; Prayers and Bible teaching went on as before: on one occasion the School President stood up in a meeting of Hunan Students and said her school studied the Bible because they found there much valuable teaching and the whole meeting rose with shouts and threats against such heresy. By January 1st, I Fang was the only Christian Middle School left in Changsha or indeed in all Hunan, and the only school of any sort in Central China whose student body was entirely loyal and whose studies had not been interrupted by indiscipline.

After Chinese New Year persecution was redoubled. The accusations against I Fang were that the teaching was old-fashioned since the Confucian classics were still studied, that the management was pro-foreign and that the Christian religion was still taught and practised. The Government sent an official to inspect the school; he scrutinized essays, notebooks and accounts and seemed not ill-pleased. "You are very capable and clever," he said to the girls, "and are business-like and orderly students, but that is why we are against you. With your orderliness and capability you do not stand in line with the Revolution and help the public movements."

In April violence became rampant. The churches were occupied, pastors forced to flee, Christians executed, but still this little school held daily morning prayers and sought to apply the teaching of Jesus to the miseries of their land. On April 8th members of the Farmers' Union appeared in the grounds and said they had obtained the property from the government; they gave the students a few hours to pack up, but insisted on retaining all school possessions and equipment. The girls packed their boxes and persuaded Miss Tsêng to leave as the danger of arrest was very great. Then they gathered for a last school meeting. With a large audience of armed men peering in at the doors, the students sang a hymn and made a few speeches and then marched out with Mr. Tsêng at the head, stopping at the gate to shout together a last challenge—akin to the dauntless cry of heroes in all ages and climes—"The Spirit of I Fang will never die."

Such an ending is victory in the hour of defeat. To account for this remarkable display of loyalty and courage, one comes back to the personality of the leader. There are of course gaps in her teaching, but she has understood with great insight the character and needs of the Chinese girl and she has known how to turn the passionate desire for service on the part of Young China into practical and Christian channels. How far political conditions will allow of the reopening of this work it is impossible to say, but there is no doubt that somewhere there is work for her to do and that somewhere this spirit of devotion and service which she has kindled will light the way for other feet to follow.

The Evangelistic Missionary And The New Order

EDWIN D. KELLOG

"THE Old Order Changeth." He would be singularly without either ability to discern what is going on about him or to read the signs of the times who would have the temerity to affirm that evangelistic work in China is to follow the same road in the coming years as that followed in the past, even in the very recent past. The radical change in the political face of the country, the anti-Christian propaganda, the change in theological emphasis within the church itself, the demand for autonomy and independence in the control of the Chinese church, these and other facts are too patent even to require enumeration to make abundantly evident the truth of our thesis that a new day has already dawned for the Christian propagandist.

The conclusions arrived at below are the result of seventeen years of experience in almost constant contact with the problem. The writer has been located in a small interior city, centre of the evangelistic and institutional work of a small mission ministering to the people of six counties in a typical rural district. Lack of modern or speedy transportation facilities have of necessity shut us off from many of the larger centres where the tides of national life flow strongest or where higher educational opportunities are more easily obtained. We have had perforce to supply many of these lacks ourselves, as for example the training of evangelists for their work.

Further the conclusions arrived at find their sources in a district where the Christian message has been preached for half a century. It is altogether probable, if not certain, that the place of the evangelistic missionary in the immediate future may be quite different in such a district from the place which he would occupy in a part of the country where Christianity was a quarter of a century old or perhaps less. What may apply in one district probably will not apply with equal force in all districts; nevertheless, broadly speaking, the principles underlying these conclusions would seem to have quite general application.

First, what will be the attitude toward the Chinese Church on the side of organization? The Mission at work in this area being itself under the congregational type of policy it was natural to begin the transfer of church control to the Chinese leaders at an early date. For twenty years this process of devolution has been in progress. At first the Chinese participation in control was but perfunctory; to-day it is well nigh complete and really Chinese. During the year 1926, out of an Executive Committee of eighteen members elected at the Annual Meeting of the Church for the administration of the Church's affairs thruout the district, only one member was

a foreigner. For some time the local churches have been carrying about one-third of the financial budget, the Mission the remaining two-thirds. For the third time the Mission has handed en bloc its evangelistic funds to the above-mentioned Executive Committee, renouncing all further control or stipulations regarding its use.

The attitude of the foreign evangelist is thus quite clearly indicated by the present status of the organization. He sits with his Chinese brothers, with sisters perhaps shortly included, on a plane of perfect equality. He cannot hope to, nor will he desire, to dominate the policies of the church. At the same time his contributions to discussions will doubtless be respectfully listened to and so far as they have any degree of wisdom in them will receive the attention they deserve, so much and no more. His position will become practically that of an advisor the value of whose advice will depend upon his experience and his Christian diplomatic temper.

Second, what will be his attitude toward direct evangelistic work? When the writer first came to China the number of Chinese pastors was entirely inadequate to the task of visitation or of administering the communion services. The plan then adopted by the foreign evangelistic force was to make several hurried rounds of the field during the year, usually spending only one night in a chapel. This was recognized as entirely inadequate and unsatisfactory but there seemed no other way. Now, however, the field is fairly well supplied with Chinese pastors and the problem is quite different. Instead of making out an itinerary and sending word to the churches of the date when the missionary may be expected to visit them he would expect to make such visitations after consultation with the evangelistic committee of the churches or with the pastors and evangelists located in the territory in question. His going would depend upon the invitation of the bodies to be visited.

Again, the program of such country visitation would probably be utterly different from that of ten years ago. If the visitation is upon a local church or churches it would not be limited to the one-night stand but would involve a stay of several days in each place, where the problems of the local church would be discussed at leisure and where a series of educational or inspirational conferences with local leaders or Christians would be staged. Not infrequently such conferences would be held for several neighboring churches who would send their delegates to the entertaining church. Direct evangelism, in the sense that the foreign missionary will himself preach with the view of reaching the non-Christian community, will not be beyond the range of the activities engaged in, depending in considerable measure upon the ability and aptitude of the missionary, but especially in the more advanced centres the missionary will probably find that the work is infinitely better done by the Chinese themselves, leaving him to the more distinctive opportunites of the forum and the conference.

Third, what will be his attitude toward the Bible School or the control of training for evangelistic work? This question does not envisage the higher types of theological seminaries, but is concerned with the grade known as the Bible School type or with the other activities which a group of churches may initiate for the training of either paid or unpaid evangelistic workers, even normal courses for church officers. At the last annual meeting of our churches the Chinese dean of our local Bible School was put at the head of this department of our work. The writer's future connection with this department will therefore appear to be that of a teacher in the department and only then as he may be invited to such a post by the recognized head of the institution. This appears to the writer to be the correct position at the present time. From his former association with this young Chinese pastor he has every reason to expect that the foreign missionaries available will be sought to teach or render such other service as their peculiar training has fitted them for. Doubtless a faculty made up of both Chinese and foreign teachers will work together in amity as in the past, each one contributing his share in a common co-operative enterprise.

Having discussed the attitudes of the foreign evangelistic worker to specific lines of activity it still remains to be shown what are the spiritual principles underlying these attitudes and making them workable and effective. They are none others than those of the thirteenth of First Corinthians, faith, hope, and love, tho they may be expressed under a different terminology.

The first of these principles is that of trust in the ability and character of the missionary's Chinese colleagues. This trust will show itself in absolute equality of treatment. The missionary's seat will be as high but no higher than his Chinese colleague of equal training and rank. The analogy is sometimes drawn between John's words regarding Jesus, "He must increase, but I must decrease," and the missionary's attitude toward the Chinese church leaders. It is true so far as it goes but would not a truer analogy be found in Jesus' own words, "One is your teacher, and all ye are brethren"? Missionaries may decrease in numbers but when their ability and character does not give them equal treatment with their Chinese brothers it is time to retire. As already stated the missionary's position in Chinese church activities must be that of one invited to take the post, not superimposed upon the organization, and the invitation will come from those who are the missionary's peers. In the matter of salaries the principle of equality of treatment would accord the same salary to foreign or Chinese worker, the only practical differences being due to differences in economic standards of upbringing and life. The ramifications of this principle of trust and equality of treatment are many but must be faced fearlessly and candidly by both the Chinese church and the evangelistic missionaries.

The last sentence suggests the second principle underlying the evangelistic missionary's attitude toward his fellow workers, namely, mutual understanding. This is the hopeful way out of all sorts of difficulties which do, or may, affect the peace of the church. Notes, intermediaries, have their place, but in the end peaceful solutions are arrived at over and around a common table where divergent viewpoints are discussed in full and free fashion. Mutual understanding, reached by the conference method, would have prevented many a war, and the 'will to peace' will save strained and impossible relations between church leaders and bring amity to situations seemingly hopeless.

The most important principle of all, and including the two already mentioned, is that of Christian fellowship, the capstone of the whole edifice. This principle is best illustrated in recent years by the Retreat method, now used so widely in our church life. The use of this method during the last three years confirms, in the writer's experience, the high values which it contains when properly set up. Let the Chinese pastors and evangelists and the evangelistic missionaries retire together for a week to some secluded nook where nature and man have combined to provide restful and beautiful surroundings, and here let them live together in closest and fullest fellowship. Church methods will be discussed, evangelistic problems will be solved, some one will open up in a series of studies the riches of God's Word, individual spiritual problems will be faced and solutions found thru united prayer, mental horizons will be enlarged, dusty cobwebs cleared away, we will walk together, play together, talk together, pray together to the glory of God and the peace of our souls. Equality, understanding, fellowship, and the greatest of these is fellowship.

Training For Christian Service

T. C. CHAO

THE School of Religion of Yenching University will offer a short course in 1927-1928, in the Chinese language, for social and religious workers. Such subjects as Elements of Chinese Culture, General Sociology, Social Problems, Christian Ethics, Social Teachings of Jesus, Essential Beliefs of Christianity, Contemporary Thought and Modern Movements in China, Home Economics, Religious Education, Industrial Problems, Community Problems, Family Case Work, Observation of Social Work Activities and so on, will be given by professors of the university and others who are experts in these subjects. The whole course is practical in nature and is intended exclusively for those who have had a middle school education or an equivalent and who are now engaged in actual service in the Christian movement.

The Church in China to-day, with its various organizations, cannot have too many trained workers. In numerous positions of importance, middle school graduates are now not only following leaders, but are also taking initiative in the services in which they are engaged. Their task is by no means an easy one. Greater things are expected of them than they can do. Whether they know it or not, they are always in urgent need of more education, of broader sympathy and understanding, of wider outlook and experience. In more senses than one, they are more influential than many who are better educated, as they come much closer to the middle class of people in any community and to the younger people in the churches and middle schools. Many of these workers, having met with problems that demand a large measure of wisdom and experience, have realized the necessity of a more practical education than they have received in middle schools, an education which has a direct bearing upon the work they have to do every day. But oftentimes this keen realization has been allowed to cool down automatically, because of the difficulties of acquiring any further intellectual equipment. And not a few possible leaders are allowed to remain where they have always been or are left behind as the years go by.

The Christian Movement in China to-day needs trained workers and needs some of these as leaders. It needs them urgently. Some of them, whether they receive any further education or not, will become important people in the Church anyway. The less education they have, the less sympathy and understanding they will naturally possess. The less sympathy and understanding they possess, the less able will they be to co-operate with their colleagues, be they foreign or native, and to serve well their communities and organizations. Much of the confusion in the thought of Christians and Christian workers to-day concerning the nature of the Church and the contribution of the Christian Movement to China is due to a lack of perspective. And much of the lack of efficiency in many things that Christian organizations are doing and much of the criticism that Christians have brought upon themselves are due to the lack, not of the best of motives, but of training on the part of these who have to face actual problems in a practical way.

No one contends nowadays that those now engaged in Christian service should not be given further education or additional opportunitives for self-culture. Nothing more need be said as to the importance of enabling such workers to seek more knowledge. There is absolutely no excuse for allowing them, because of financial difficulties or the urgency of the work that is being carried on, to sacrifice such an apportunity when it comes. The temptation of the immediate present is almost irresistible. It becomes irresistible when it is coupled with

some fear in the consciousness of responsible persons that more knowledge may complicate matters in the future. It is always the case that ignorance is easy to deal with. But in all things Christian, the last thing that triumphs both in the individual and in the group, is faith which would say that instead of reserving difficulties for the future, the Christian movement should now prepare to meet all the difficulties if possible, and reserve bright hopes for a triumphant future. It seems that only as people have faith and face current difficulties immediately that some Christian workers will ever have an opportunity to get what they themselves may not even desire to have. Those in need ought to see the need; but if they don't see it because of the lack of vision, their true friends should see for them or help them see as they should.

There are many ways to help Chinese Christian workers, Y.M.C.A. and Y.W.C.A. secretaries, preachers, community church assistants, social service workers, and others. Reading courses may be devised and conducted under vigilant supervision, travelling libraries may be established, discussion groups may be formed, regular lectures may be given by trained people in various fields of service, and so on. All these should be carried on all the time. But one of the most effective ways of achieving this idea is for the most useful and efficient men and women to set aside a year out of a number of years of service entirely for thinking and studying, to refresh their mind and spirit in special study. Nothing else can take the place of such a course. It takes time to think. It takes at least a year to get somewhat acquainted with the elements of Chinese culture, to know the up-to-date social, industrial, and community problems, and to increase one's spiritual vitality. Time heals, time educates, and time ripens. Our Christian organizations and individuals, our leaders who are responsible for the future of their fellow-workers and the Christian movement in China should help men and women in Christian social service to make the best use of their time.

There is no longer need to cry aloud for more Chinese leadership. We all know this need by heart. The thing to do is to find means to send the workers to places where they can get more knowledge and better equip themselves for places of responsibility. Few will be those, having learning, who will become leaders. The majority will come out of the ranks of middle school graduates and from among those who are at present our Y.M.C.A., Y.W.C.A., community church and institutional church secretaries, town church preachers and pastors, and primary school teachers. These should at once receive our best thought and keenest attention. Upon them will the Christian movement in China depend. And upon the leaders in the Christian organizations will depend their future.

Baptists Face The Strategic Hour In China

A. F. UFFORD

IN November, 1926, The American Baptist Foreign Mission Society, in view of the many pressing questions in Japan, China, and the Philippines, decided to send a deputation to the Far East. Dr. J. H. Franklin, secretary of the Foreign Mission Society, Miss Mabelle R. McVeigh, secretary of the Women's Foreign Mission Society, Dr. J. F. Watson, secretary of the Western Baptist State Convention, Dr. D. B. McQueen, pastor of the First Baptist Church of Rochester, Dr. George B. Huntington, treasurer of the Foreign Mission Society, Dr. and Mrs. S. J. Skevington of Hollywood, and Dr. and Mrs. A. W. Beaven of Rochester made up the deputation. Missions in the Philippines, South and East China, and the Philippines were included in their itinerary.

The deputation met with the China Baptist Council in an enlarged annual meeting from March 8-14, 1927, in Shanghai. This Council is an organization of missionaries and Chinese Baptists from the three fields of the Foreign Mission Society in Szechuen, Kwangtung and the Chekiang-Shanghai district. The Council is composed of two missionaries and two Chinese elected by their missions and Chinese conventions respectively. In order to provide a more representative body, the number was enlarged to include five missionaries and five Chinese from each field.

The work of the Foreign Mission Society in these three fields differs greatly. The South China field is the oldest and has the largest church membership. Under the influence of the Nationalistic Movement, the churches in this field two years ago declared their independence and organized the Ling Tong Convention of Baptist Churches. This organization immediately took over all the work formerly carried on by the missionaries. Missionaries were given positions as advisers on the Council which is the executive body of the convention but the management of affairs was put entirely into the hands of the Chinese members. The Council is made up of 60 odd Chinese leaders and 10 missionary advisers. It embraces 5,700 members in 150 churches organized into 5 district associations. Its work is organized into 6 departments as follows: evangelism, education, benevolence, finance, social service and women's work. The chairmen of these six departments form the executive committee of the Council. In addition there are two full time secretaries, one of whom is executive secretary and the other a secretary of evangelism.

The work of the Evangelistic Department is divided into general itinerating, services in the homes, retreats and development of young people's work. The educational work follows closely the lines laid down by the missionaries. Owing to local difficulties, some of the

middle schools supported by the mission have had to suspend temporarily. The day schools, however, of which there are a large number, are being conducted as usual. Under the Department of Benevolence hospital work is being continued and also an old people's home. The Council has instituted a new form of medical work in that it sends out doctors throughout the field to treat the simpler maladies. So enthusiastic are the Council members for this work that $1,200 was raised during the past year toward its support. The Financial Department looks after the making of budgets and the general handling of money. Under Chinese leadership the Council has made rapid progress in the amount contributed by Chinese during the last two years. The goal of the Council is that all churches shall be financially independent by 1934.

The Social Service Department maintains libraries, reading rooms, and travelling libraries and looks after the conduct of Daily Vacation Bible schools. The women's work centres in general evangelistic meetings, prayer meetings for the Christians, and the encouragement of family worship. The word that characterizes the South China work more than any other is "indigenous." To make the church "indigenous" has become a passion with the South China leaders and their thought is to place it on an equality with all other churches in the great family of churches.

The East China field comprises 41 churches and 22 additional congregations in Chekiang and Shanghai. These churches are organized into the Chekiang-Shanghai Baptist Convention. Within the convention there is a still further organization into four district associations. The Chekiang-Shanghai Baptist Convention has as its central executive a standing committee of twelve, three of whom are missionaries and the remaining nine pastors and laymen. This committee has had an experience running back over several years in handling all the evangelistic and day school appropriations from the Foreign Mission Board. It is expected that the appropriations from the Women's Board for the same objects will in the near future be placed in its hands. The general committee and all the district committees have been reorganized to provide for representation of missionary and Chinese women. Plans for the transfer of the educational work of the Mission to the Executive Committee have also been perfected and only wait for the sanction of the home boards to be put into effect. A committee is working on the problem of the medical work of the Mission to this committee. There are 3,124 church members in the East China field who raise $16,796 annually toward church expenses.

The work of the Kinhwa station is entirely in the hands of the Convention, only one missionary of the general Board being designated to that station. The missionary's work is purely that of a teacher

of English in the junior boys' middle school. Medical, evangelistic, and educational work are conducted by the Convention through the Kinhwa Station committee. Upon this committee there is an equal representation of the three departments of work. So satisfactory has this method been that after a trial period of three years the mission has now entered upon a further arrangement for five years.

Just as the watchword in South China is the "indigenous" church so the word most frequently used in East China is "devolution." Step by step the mission is transferring the activities which were formerly carried on exclusively by the mission to the convention.

The work in West China is younger and less fully developed than in the other two fields. In each of the four main stations of the mission there is a central church with branch chapels in the surrounding districts. The membership is about 2,000. The West China churches are organized into a convention with an executive of five Chinese and three missionaries. The annual meeting is a delegated body with forty delegates, seven Chinese and three missionaries appointed by each of the four central churches. The finance and budget committees of the mission each have four representatives of the convention to sit with them. Whenever possible the pastoral, educational and medical committees of the convention and mission meet in joint session. A Home Mission Society is maintained by the churches, which carries on an interesting work among the Tribes' people.

As South China is in the stage of the "indigenous" church movement and East China in the midst of "devolution" so West China is in the period of "co-operation."

Coming together from different sections of the country with different points of view and different organizations the Council met with the deputation from America for one week. All the questions which usually occupy the time of church organizations in these days were considered. The results of the meeting were summed up in the findings. These findings took an advanced position regarding the place of the Chinese Church among the churches in the world. That such a position should be taken was inevitable, but the ringing message from Dr. Franklin at the opening session made it far easier to take such a position. Dr. Franklin said in part: "As representatives of Northern Baptist Mission Boards in America we recognize that there can be no change in our missionary objective, which is to bring men everywhere into discipleship to Christ. At the same time we believe that changes in the conduct of Christian missions in China are not only inevitable but desirable as well. Churches are emerging in China with a righteous aspiration for leadership in and direction of the Christian Movement in their own land. In this we rejoice sincerely.

Christianity is not the religion of the West or of the East. It is fitted to meet the needs of men everywhere, all of whom must be free to develop as they may be led by the Spirit of God. We rejoice in a Christian Movement in China which we believe should develop its own life according to the genius of the Chinese people and should adapt itself to their needs and longings. Thus, and thus only, can Christianity become native to Chinese soil.

We are here to ascertain what the Spirit of God is saying to the churches in China and we bid you be bold in your message. Let there be no timidity. Tell us the deepest conviction of your souls. Our traditions as to the absolute equality of believers and the freedom of the local church bid you voice your deepest feelings regarding any changes in methods that must be made. You stand at a strategic moment. Others wait to know what you will say at such an hour.

However desirable or necessary may have been the procedure of other years in the administration of Christian work in China, we recognize that the day now dawns when the chief responsibility for the determination of policy lies, not on boards in foreign lands, but on the Christian forces of China in fellowship with boards whose assistance is desired. Our Board has authorized us to say that we are here to ascertain how the Christian forces in America may co-operate most helpfully with the churches in China in work for which those churches should accept the chief responsibility. Help us please to answer the question with a clear recognition that processes of co-operation may necessarily differ in different regions according to the progress already made.

At the same time we realize that changes in method alone will not suffice. We believe that most of the problems in Christian missions are to be solved in the realm of a fellowship which is based on a glad consciousness that in Christ men of every race should enjoy liberty, fraternity, and equality. Personally I desire faith that transcends all racial and national barriers. In fullest fellowship we shall find the solution of our problems.

But let us realize that the weakness of the Christian Church almost everywhere is its failure to reproduce the life of Christ adequately. At this hour let us realize afresh that our first responsibility is not only to preach Christ but to give Him a chance to re-live his life in us. And let us here catch a fresh passion for sharing Him with men everywhere."

In response to these words of Dr. Franklin the Council put itself on record as follows: "Although we are members of different nations

and races we all belong to the human family and are one in the household of our Heavenly Father, being all disciples of Jesus Christ, His Beloved Son. Let us speak for the Chinese churches from our hearts in order that we may mutually understand each other and hand in hand enter into service in God's vineyard.

The Christian church has been greatly influenced by the revolutionary movement. The Christian Movement is really the mother of the present revolution. Just before the death of Sun Yat-sen he said, 'I have worked hard for forty years for the Peoples' Revolution. Its aim has been to obtain freedom and equality for the Chinese Nation.' This statement sufficiently represents the prevailing sentiment of the political revolution so far as it affects the masses. Naturally the Chinese Church being in the midst of the present movement and guided in its course by the teachings of the Bible, will work courageously for the accomplishment of the three principles of self-support, self-government, and self-propagation.

Not only this, but the great zeal of the new cultural movement is misinterpreted as an unreasonable attack on the Chinese Church. After further study it will become evident that the motive of the attack is really dissatisfaction with the Church and that through such attacks the opportunities and responsibilities for the work of the Chinese Church have become greatly increased.

The Chinese people have emerged from a period of blind following into a time of choice. They are like a person awakened from sleep. Their criticisms may not be wholly just, but their zeal in seeking after truth has opened a new era for the church with heavier responsibilities and greater work before them. From now on we are not going to accept all the teachings that the churches of the foreign nations bring to us. We shall adopt only the pure truths of the personality of Jesus and his salvation and introduce them into the heart of the masses of China to be taken as the standards of life."

Neither the findings of the Council nor the "Message to the Home Churches" will bring in the millenium, but these two documents indicate the path along which Chinese Baptist churches associated with the American Baptist Foreign Mission Society are going. On the one hand there is a profound conviction that these churches must be on an equality with churches in all other lands. On the other hand there is the fullest recognition on the part of all that the churches of the West have brought to China, coupled with a determination to bring all the teachings of western Christianity to the test of experience and adaptability to China's present needs and aspirations, accepting the good and rejecting the non-essentials.

A Meditation

P. M. SCOTT

Ps. 8, Heb. 2: 60ff. 1 Cor. 15: 27, Eph. 1: 18-22, Phil. 3: 20f.

WHAT is man? What is his place in the universe? His body is akin to those of birds and beasts. It is fed from the earth, water and air. It feels the influences of the heat and light and electricity which pervade the world at large.

Man's mind searches the universe in the study of its laws. He is moved by the wonder and beauty of it. Among his fellow men he finds the call of a law of justice and brotherhood. In his heart he finds the appeal of an ideal of perfect response to that law, that wonder and the truth.

The problem of man's life is searched out in the freedom and stern sincerity of a book like that of Job. His position is pictured once and again by the two writers who taught men through the tales of the creation in six days, and of Adam and his garden. He finds himself akin to and yet above all other things, animate and inanimate. So in their own study of man and his dignity, the Chinese find man as deriving his being from the Divine and holding himself above the universe as its 'spirit' and its 'head.'

But again, what is man? There is not one man but a race. What one man knows and does is only a fragment of what the race knows and does; and it is only attained through his share in the knowledge and action of his fellows. What the race knows and does is only a foretaste of what lies before it. And if the whole history of the race were come to its conclusion, it would not have fathomed or brought beneath its sway more than a starlike atom of the domelike vastness of the universe.

And the hisory of man is riddled and his achievement made little by the sin that has poisoned and paralysed his mind and will.

What a muddled universe this is, if it has only the poisoned and half unborn race of man as its crown? Verily saith the Scripture, "We see not yet all things subjected to man." God in crowning His works with man has surely committed Himself to the strain of battle and patience.

God holds on to the race of man in patience. "He loves and handles us for not what we are but what we are to be." But not in empty hope, nor yet in blind forgetfulness of what we now are.

The sunlit plain on which man's life is led lies above deep waters. Above man is the heaven of God. From God, their source and focus,

His one central claim comes through the appeal of truth, beauty and the race down upon him. And deep down in our nature an artesian well has been sunk. For in man's heart has ever lain the ideal of his perfect response to the calling of God; Christ, the everlasting Son, is the ideal of all goodness and rightness; and in the coming of Christ on earth, in flesh and blood and tears, there were let loose the fountains of the future, purging the past.

"We see not yet all things subjected to man. But we behold Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste death for every man."

Man's life is to be found in fellowship, not complete on earth, but based on the eternal and risen Christ. It strains forward to emancipation, reunion and the imperishable. So St. Paul, as he takes up the classic problem of the Psalm, cheers on the men of Corinth, Ephesus and Philippi. "For God, through Christ, with you, brothers, for ever.'"

Our Book Table

"The Idea Of God In Chinese History."—C. S. Wang. (**中國歷史的上帝觀**,王治心著.中華基督教文社出版).

Only those who have tried to get a comprehensive understanding of Chinese religious and philosophical thought by laboring through the old classical writings can fully appreciate the contributions being made by modern Chinese scholars in presenting this material in compact volumes scientifically arranged and critically evaluated in the light of modern thought. One of the first of these volumes in which the historical and scientific methods have been applied is Dr. Hu Suh's "Outline History of Chinese Philosophy." Another is Dr. Ts'ai Yuan-pei's "History of Chinese Ethics." Liang Ch'i-ch'ao and others have also made valuable contributions. Those of us who are interested in the religious convictions and life of the Chinese people are especially indebted to Professor C. S. Wang for his painstaking and illuminating study of the religious thought of China in his recent volume, "The Idea of God in Chinese History."

Professor Wang has given in this work a careful and well illustrated statement of the development of China's religious thought from the time of the early polytheistic and theistic beliefs down through the various stages of change to a more non-personal and materialistic interpretation of the universe. The belief in a personal God, or Shang-ti, so prominent down to the time of the Shang (In) Dynasty, is shown to have become less prominent in the Chow period. The tendency to "break the connection between heaven and earth (**絕地天通**)", i.e., to discredit the belief in human connections with spirits and the spirit world, leads to a definite split between two schools of thought. Lao-tzu and his school in their

philosophical teachings incline towards the non-theistic and materialistic interpretation. Confucius and his school "respect the spirits but hold them at a distance" and emphasize a distinctly humanistic tendency. Human relations and ethical living are the center of their interest. Micius on the other hand believes that the belief in a God, and the gods, is essential to moral living. The materialistic attitude finds full expression in later writers, especially in Wang Chong. All these tendencies, together with the influence of Buddhist philosophy on the Sung school and later thought, are traced and amply illustrated by Professor Wang.

One of the most interesting features of this work to the Christian scholar is the frequent comparison of Chinese practices and thought with those of the Old and New Testament. A few examples will suffice. The ancient sacrifice to Heaven is compared to the sacrifices to Jehovah. The rejection by Heaven of the wicked Kuen in favor of his good son, Yu, is compared to the rejection of Cain and the acceptance of Abel. The efforts of Lao-tzu and his school to describe the intangible and undefinable Force back of the universe are illuminated by New Testament statements about the invisible God, the mystery of Godliness, etc. Many comparisons are drawn between the teachings of Micius and Christian conceptions.

It is impossible in a brief review to give an adequate idea of the abundance of illustrative material and helpful reflections found in this work. Suffice it to say that we now have a short yet comprehensive work which furnishes an effective key to a knowledge of China's religious heritage. It ought to be a constant companion of every missionary and Chinese Christian worker.—FRANK R. MILLICAN, Shanghai, June 14, 1927.

China And The Occident.—The Origin and Development of the Boxer Movement.—George Nye Steiger. Yale University Press, New Haven. G.$3.50.

This volume indicates all too plainly the effect—contrary to what was expected—of diplomatic ultimatums, naval demonstrations, military "invasions" and the bombardment and capture of the Taku forts, upon the growing Chinese fear of "partition" in and about 1900. Through a chronological arrangement of dates of events the author shows how the Boxer Movement grew in strength and determination in response to foreign diplomatic pressure and military activities. The Boxers were not simply irresponsible groups motivated only by a superstitious repulsion to the foreigner as some sort of a "devil." Originally they were bands of volunteer militia. The idea of using them for national defence grew as the need therefor and urge thereto mounted up. Thus a movement at first inchoate and mainly local became almost a first line of national defence in the eyes of the exasperated rulers of China. These bands of local militia were motivated very little by religious intolerance. Chinese Christians were connected with the causes of this patriotic fear. Missionaries belonged to those peoples who planned to partition China. Hence upon both burst the brunt of patriotic resentment. The Boxer Movement was, therefore, in fact a movement of incipient patriotism. It was the desperate effort of those who felt the wall against their backs. Though confined mainly to Chihli and Shensi provinces it stood for resistance against foreign encroachment. In support of his contention that this movement was not due to religious intolerance the author claims that, DeGroot to the contrary notwithstanding, religious tolerance is a prominent charac-

teristic of the Chinese people. DeGroot practically stands alone in his argument for religious persecution as such in China. That the Empress Dowager finally fell into step with the war party and approved the Boxers is evident enough. The direct culpability of herself and of her closest advisers is tempered considerably by the facts outlined in this historical study. One may well ask, in view of her final military defeat and the crushing indemnities and other exactions laid upon her, "What good did the Boxer Movement do to China?" Evidently the Powers learnt that the military invasion and subjugation of China was a task that, apart from their jealousies and mutual suspicions, was enormously more difficult than they had thought: and that in view of their mutual suspicions and conflicting aims, was impossible. Perhaps the memory of this fact laid away in governmental archives and burned into the minds of the permanent staffs of foreign state departments explains why modern western governments do not enthuse over the notion of military intervention in China. The West learned a valuable lesson from the Boxer Movement. The incipient patriotism which exploded through this volunteer movement rendered impassable the road to the partition of China on which the feet of the western Powers were set. That was almost worth the indemnity! The Chinese also learned that they must prepare themselves for further resistance. About a decade later they overthrew their effete government. That was the first step in putting the lesson into practice. Then they started on the long road of internal reform and military preparation. These new aims they have not yet achieved. In two ways, however, have they added to the complexity of the problems confronting foreigners in China. (1) They are learning the use of military force according to western standards. (2) They are gradually focusing the attention of the country on the winning back of their lost "rights" and perhaps their lost territory. Western hesitancy about military intervention indicates a somewhat heightened respect for China's military potentialities. The chancelleries of the world have announced their willingness to consider favourably China's moral demands. This indicates a deeper appreciation of the human possibilities of the Chinese. Yet foreigners are repeating the mistakes of 1900. The diplomats of that day did not understand that the Imperial Government did not have the autocratic power, with which it was credited, to meet their insistent demands unless these met with popular or provincial approval. And modern critics of China do not understand that, even though the semblance of a central government has not yet emerged, popular opinion stands back of the demands with which they are faced. This is not a day when the Powers made demands upon China. The shoe is on the other foot and the shod foot is kicking vigorously. In short there is much in this careful account of a tragedy that is past that furnishes guidance for the present. Must China go on until she can cope with westerners on their own terms—force? Or will westerners come to terms with China on the basis of human rights? These are the two foci of the fundamental international issue as regards China.

The Long Old Road In China.—Langdon Warner. Arrowsmith, London, W. C. 1. 16/- net.

Travel books on China are always interesting. To those lacking the energy to endure furrowed trails, ice-box inns, and desert wastes with dirt, frost-bite, scanty food and crawling things galore, there comes in reading the satisfaction of knowing what others have vicariously learned with feet

propped on the fender and the remembrance of a cheering meal still warm upon one. To a few, however, a book describing the twists and exigencies of travel on the "old northwest road" brings back vivid experiences. The author of this volume travelled this rugged trail in order to find out where and how the Fogg Museum at Harvard might share in uncovering the life of China's bygone ages. To follow the lure of archeological research he and his friends endured hardships surpassing those of all but a very few of the most ardent missionary pioneers. Here and there he hits upon a new find, though for the most part he tells about the difficulties and joys met upon the roads already travelled by Pelliot, Stein, von le Cog, et al. The results of the actual research work are turned over to the Museum for study. Quite frequently, however, is the curtain that hides the past lifted and the reader allowed to look in upon the bygone romance that shifting sands and almost equally shifting human memories have failed to bury too deep for exhumation. Among other things he makes us feel somewhat the religious enthusiasm and artistic impulse which brought to birth the treasures limmed long ago by the Fra Angelicos of the Buddhist cloister. These he helps make known to others. Most vividly do the sand-buried town of Edzina, of Marco Polo fame, and the Elephant Chapel stand out in our impressions. Many bandits and ordinary rogues were met with: much faithfulness and helpfulness were experienced also. Incidentally the author says a good word for missionaries and the fruit of their toil.

The Youth Movement In China.—Tsi C. Wang. New Republic. G.$1.00.

This is the story "of the spiritual uprising of the nation's youth for self-realization against great obstacles" (page 242). These words give the author's keynote. One chapter deals with the German Youth Movement, which is, to some extent, taken as a model for that credited to China. The starting point of this rebirth of China's spirit is found in the going of Yung Wing in 1847 to win an education abroad. The stimulation of the movement is found in the army of students who followed him. Material is given that shows (though this point is not specifically developed) that China's present "revolution" is a movement of the spirit of China in terms of a fusion of Chinese and Western culture. To say that is by no means to minimize the extent to which there has been a revival of interest in the best aspects of China's own culture. Little is said about those sterner aspects of the international struggle now going on or the undesirable incidents which have sprung up on the fringes of China's revolution, as they do in connection with most revolutionary movements. In this book constructive aspirations and spiritual ideals are to the fore. That is a good thing at a time when there is a tendency to note only those chaotic turmoils which are almost inevitable when a people starts to overthrow an old regime and build a new one. To read this book is to catch something of the real spirit moving in China and to realize its vitality. A new spirit is abroad in China, though it has not yet succeeded in remoulding the environment in which it has come to birth. To read this book is also to sense the new faith that motivates China's modern leaders.

Report Of Japan And China.—Board of Foreign Missions of the Presbyterian Church in the U.S.A. 1927.

This is much more than a report of recent evaluation conferences in Japan and China, which were, however, its raison d'etre. Dr. Robert E. Speer, as the principal member of the deputation sent out to study the

situation in these countries confronting Christian work and workers, has delved into many documents and talked with many people. In this volume he shares with others what he has dug up, together with some of his own reactions thereto. He quotes freely from the actions of the National Christian Council, the China Christian Year Book (1926) and the actions of the China Christian Educational Association. This report is, therefore, in the nature of a compendium of much co-operative thinking as to movements in Japan and China and their relation to and effect upon the Christian Movement. He naturally emphasizes the need of organization for the preservation of the Christian life and Christian interests. He objects to the use of "Chinese psychology" as an excuse for unChristian tendencies or attitudes. This is not, however, the main reason for reference thereto. He also resents the frequent use of the word "compulsory" in connection with religious education as heretofore carried on in Christian schools, a word very frequently used by Chinese Christians. It is their psychological interpretation of the situation as they view it and feel it. This may mean that they have become conscious of an aspect in this problem that does not readily stir western minds. To read his quotations and comments is to realize the swirl in the mind of China at the present moment. Indeed the conflicting aspirations and attitudes that loom up in present-day thought in China stand out rather more prominently in this report than anything else. Perhaps a little more attention might have been given to the constructive efforts which exist in spite of the prevalent mental strife and confusion. Much of the material quoted comes from native thinkers. Quite lengthy quotations are given, for instance, from the "San Min Chu I." Throughout the whole report throbs a sympathetic realization of the new consciousness that has come to birth in the Churches in these lands as well as in their peoples. Some solutions to immediate problems are suggested in the reports of the evaluation conferences. But as a whole this volume rather enables the reader to estimate the magnitude and urgency of the new problems than attemps to outline solutions thereto. In our thinking it is only when the Chinese or Japanese Christians lead the way that permanent solutions to the new situations will emerge. Dr. Speer and Dr. Kirk, who also adds a short report, have helped plough up the ground for a new planting of the Christian faith in the Far East. We earnestly recommend every missionary and Christian interested in the establishment of the Kingdom in China to read it. It is a good volume for a discussion group to read and think through.

Chinese Central Asia.—C. P. Skrine. Houghton Mifflin Company, Boston and New York. G.$7.50.

This is a story of the far-flung line of diplomatic and commercial intercourse. Northern Kashmir and Chinese Turkistan boast not macadam roads, motor cars or railroads. Most of the roads thereto are rocky trails or grilling passes. Yet in distant Kashgar the British maintain a diplomatic station. The writer of this book was for two and a half years British Consul-General in that city near the roof of the world. He took that position partly out of loyalty and partly from an eager desire to travel and learn of the less well-known and still largely unchanged human habits and habitats. He made good use of his time and powers of observation. Many excellent and quite unusual long-distance photographs of mountain ranges are given as well as striking pictures of life untouched by the rush of modern western life. Here and there dangers from men and nature were encountered. But most of the time he and his wife found happiness in mingling with primitive yet kindly

people. In the course of their scientific wanderings they discovered a "Happy Valley" hidden from the gaze of any but the most ardent pioneers. Their description thereof made one long to share its felicities. Indeed much of the careful description given by the author made us feel that he has succeeded in making better known to us the Switzerlands of Kashgardia and Turkistan. In his diplomatic work, in which he was often judge as well as diplomat, he came across many strange and weird ideas. These he shares with his readers. Human attitudes and ambitions that are often hidden behind a veil of reticence are to some extent brought into the light. We found this travel-scientific book easy to read. Often we saw through the black and white of the printed page the gleam of snow-capped ranges and the kindly feelings which made themselves felt through eyes and tongues that looked and sounded queer. The author travelled over much of the territory in which Sir Aurel Stein made his notable researches. Some of this is checked up in this book. At times additional information is vouchsafed. Most of the readers of such a volume would not have the hardihood to master the wilds and dangers often described therein. But even so they should be able to appreciate the charm of massive mountain ranges and iridescent verdure which gleams through much in the book. Scientific measurements and terminology occur at times. Perhaps for the ordinary reader these will lack the lure that awakens interest. Taken altogether the book gave us a new view and we hope a deeper understanding of the possibilities of the people and country of these distant reaches.

Imperialism And World Politics.—Parker Thomas Moon, PH.D. The MacMillan Company, 1926. Pages 583.

The world is in revolt against "imperialism." This provides one of the most potent slogans of the many prevalent in revolutionary China. Christianity is charged with being mixed up in imperialistic policies and programs and even with being tinged with the imperialistic psychology. To understand this bitterly opposed movement is an urgent necessity for merchants and missionaries alike. To read this masterly treatment is to catch something of the fascination of this "universal" impulse and to sense the fear it has conjured up. Its dénouement seems near. Its passing is eagerly longed for by many. Yet it is still a vital factor in the world's imagining and scheming. As human eras go "Imperialism" is still a lusty youth. In the sixties and seventies of the last century anti-imperialism achieved its climax. This energetic offspring of the West—for such it is—is thus only about two generations old. In essence it is an effort at dominance by one part of humanity over the other parts. Its characteristic impulses or motives are given (page 413) as "the investment of surplus capital, the seeking of markets for surplus manufactures, the quest of outlets for surplus populations, the concept of the white man's civilizing mission." This last impulse, by the way, is often rationalized as a justification for political dominance. It is not so much a movement on the part of whole nations as the utilization of political power by interested individuals or groups for ends mostly utilitarian. Missionaries have often, sometimes unconsciously and sometimes consciously, acted in accord with the above impulses and become agents in promoting "imperialism." This the book makes quite clear. Viewed philosophically "imperialism" is an effort on the part of the white races to find fields among other races for the release of their surplus economic and, to a lesser extent, philanthropic energy. Often has this imperialistic ambition, which sometimes sinks to pure lust

of power and profit, been the direct though hidden cause of war. This much may be said by way of indicating a change in the heart of the imperialists. They are becoming more cautious. A new world conscience as well as the world revolt is beginning to inhibit their eagerness. For this growing opposition to "imperialism" two major reasons emerge in this volume. The doctrines of individual liberty, democracy, and cosmopolitanism which explain the anti-imperialism of about two generations ago are now world-wide in influence and are regaining their earlier influence on a much more extensive scale. As one result the Oriental world is measuring "imperialism" in terms of its earlier western opponents. These doctrines will hardly be allowed again to sink into desuetude. The world is experiencing a renaissance of anti-imperialism. China, for instance, is challenging the Occident in terms of its somewhat submerged democratic doctrines and the militarism which has been built up to push forward its own "imperialism." Again the oriental buyers of surplus manufactures are beginning to manufacture themselves. The debtors are becoming creditors. The "backward" races are now, many of them at least, beginning to look for fields in which to use up their own energy, which has for so long lain dormant. The "market" peoples are becoming competitors. In a sense they are catching the imperialist fever. "Imperialism" will have to come to terms with this new world situation. Everyone who wishes to understand something of the revolt against "imperialism" and the readjustments standing on the threshold of to-morrow, should study this book. Incidentally it will make the reader more chary of merely bombastic advocacy of white civilization. For those Christian leaders who aspire to help in bringing in a new and better civilization for all peoples it will also be extremely suggestive.

Chinese Verse.—Chung Park Lum. Lop Quan and Co., 52 Broadway, New York.

The lure of a receding vision and the sting of the moments when it has just slipped one's eager reach is in these sixty-seven short poems. They have come in part out of experience in the West, though all are in Chinese as well as in English. Even in the West the writer failed to find what he sought. Perhaps the clue to this consciousness of unmet longings is found in the foreword where we read, "what difference does it make whether a man be host or guest, rich or poor, conqueror or conquered? The time is too brief to care—if he seek only truth." These verses reflect glimpses of beauty, love and life, and at the heart of most of them there is a suggestion of the truth back of things as sensed that ever recedes as one moves towards it. Should one, however, let the enchanting appeal of truth keep him from drinking in the beauty and love that surround the heart of things as they are? May not one's consciousness of the untrod vistas of truth unnecessarily spoil our enjoyment of the flowers along the way, even though they only gleam to pass away? May we not pluck the joys of the present while striving to reach the uncharted uplands of truth? May man not live while on his endless way? Such questions were born of the reading of these verses. Perhaps to raise them is the purpose of the youthful writer of these modern verses. He gives us beautiful thoughts, albeit these are tempered with the saddening reflection that the truth at the heart of the flowers of life while real is elusive.

Mo Ti, A Chinese Heretic.—H. R. Williamson. University Press, Tsinan.

Motzu (Mo Ti) is one of China's neglected heretics. His heretical teachings are now becoming orthodox. After nearly two milleniums of obscurity he is being hailed as one of China's greatest philosophers. His works and those of his school probably shared in the destruction of classical writings carried out by Shih Wang Ti in the interest of national unification. Confucianism rose again. Mohism remained submerged. Now that Confucianism is being reduced to the status of one of the schools of thought in China, Mohism is becoming an acknowledged rival in popular favor. Chinese and western scholars alike are restudying and reinstating him. His critics, from whom we get considerable of our information about him, have helped to keep his memory green. We know of at least three people who are at present translating the major parts of his works into English. In this short pamphlet Mr. Williamson endeavors to sum up Motzu's place in the literary inheritance of China, and to evaluate his philosophy. The main emphases of this philosophy are touched upon and the reasons for his being considered heretical by Confucianists briefly outlined. The modern interest in Motzu is twofold. First, there is the intellectual interest arising in the desire to revalue all Chinese thought. Second, for Christians the religious ideas of Motzu have particular significance. His concept of the law of reciprocal love is practically similar to that of Christ. His idea of God is throughout personal and His Will—equal love—one to be embodied in human relationships. Motzu tried to practise what he preached.

Standards Of Moral Conduct And Social Ethics.—Honolulu, Hawaii. Copies may be secured from Francis E. Stafford. P. O. Box 2907, Honolulu, Hawaii.

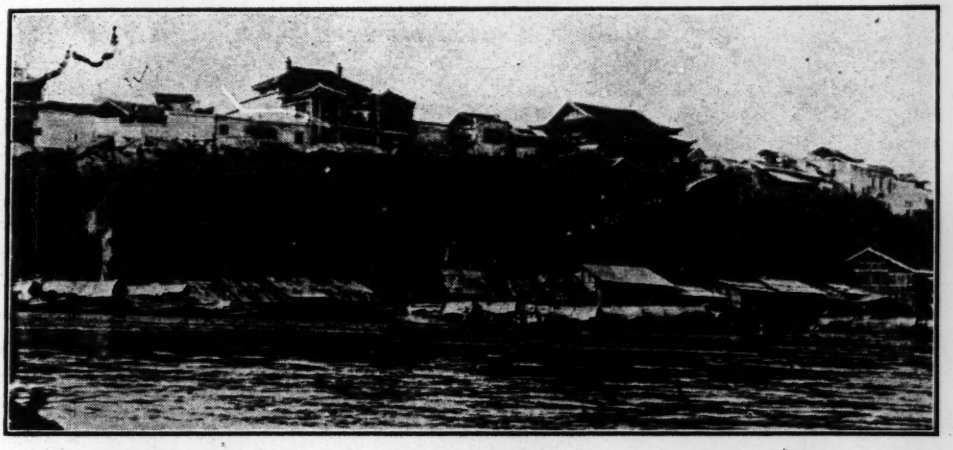
This pamphlet contains the full text of the "Interracial Moral Standards" worked out by educationists in Honolulu to which we referred in THE CHINESE RECORDER, March, 1927, page 156. The standards are given in seven languages including the Chinese. This pamphlet has particular significance for all educationists confronted by the problems of interracial moral contacts.

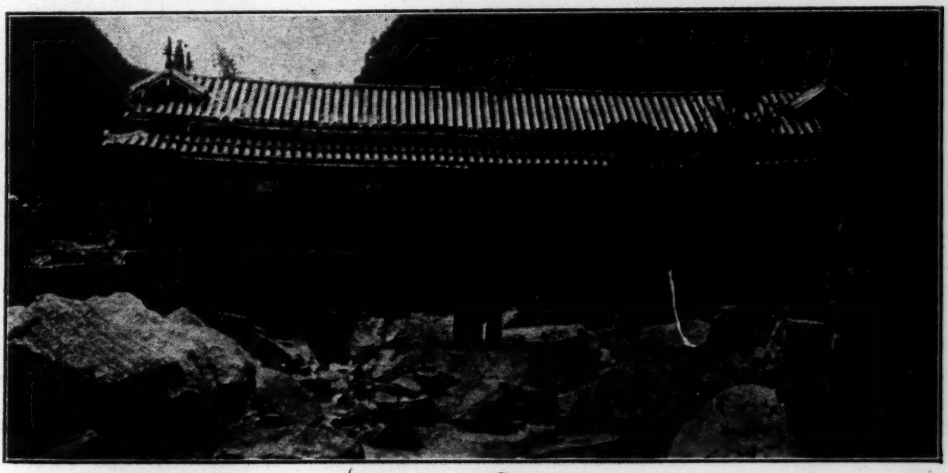
Chinese Forms Of Politeness.— Dr. O. L. Kilborn. Revised by Ruth L. Fraser and J. E. Moncrieff.

Most of the exceedingly valuable material in this pamphlet was originally published in the West China Missionary News. It contains the results of keen observation of those forms of politeness so easily overlooked by westerners in China. Many Chinese phrases for the ordinary forms of polite intercourse are given. It is full of most helpful suggestions.

China's Attempt To Absorb Christianity.—G. Nye Steiger. Extrait du T'oung Pao, 2 Série, Vol. XXIV, 1925/6.

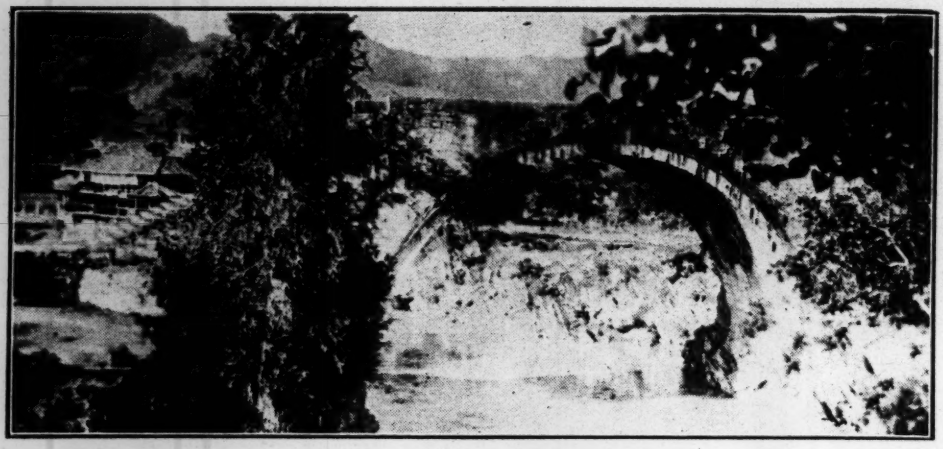
Mr. Steiger was formerly Professor of History and Government at St. John's University, Shanghai. In this reprint he interprets the Imperial Decree of March 15, 1899, as an attempt on the part of the then Chinese Government to absorb Christianity, so far as it existed in China, by giving it a status apart from that which made it all too often an easy occasion of diplomatic interference. China's plan failed. The "privileges" remained. The more nationalistic character of Protestant organizations made it more difficult for them than the Catholics to fit in with this plan. In consequence the overwhelming weight of Protestant missionary opinion was against the





GLIMPSES OF SZECHUAN

Top:—Chungking.
Middle:—East Water Gate, Chungking.
Bottom:—Golden Buddha Mountain, Sze.



GLIMPSES OF SZECHUAN

Top:—An Architectural Relic.
Middle:—Ancient Beacon Urns.
Bottom:—Nanchwan, Southern Szechuan.

step proposed. The pamphlet makes interesting reading in view of China's recent more strenuous and decided attempt to cut the knot that binds Christianity in China to the treaties. Perhaps in view of the recent rise of Chinese public opinion and nationalist activities the attempt of twenty-five years ago will in some form be achieved now.

The Promotion Of Closer Cultural Relations Between China And Great Britain.—The Universities' China Committee. Friends' House, Euston, London, N. W. 1.

Three lectures delivered in the British Universities by Dr. Hu Shih make up this small pamphlet. In them he deals with the changes that have brought China to the "parting of the ways." He shows that China is overcoming the "stationariness" which is often assumed to have been one of her chief characteristics. He also shows how much now moving the Chinese has come out of their own past, though the present revolution is in part a response to the impact of another culture.

LIST OF SELECTED ARTICLES ON INDUSTRIAL AND LABOUR CONDITIONS IN CHINA, 1927.

P. Henry—Some Aspects of the Labour Problem in China—International Labour Review, Volume XV, No. 1, January 1927.

The Labour Problem in China in 1925—Chinese Economic Monthly, Volume III, No. 3.

G. E. Sokolsky—Labour, Strikes and the Anti-foreign Agitation—China Yearbook, 1926.

J. B. Taylor—The Public Attitude to Labour in China—The China Christian Yearbook, 1926.

Dr. Chen Ta—Study of Strikes in China from 1918-25—Monthly Labour Review, Oct. 1926.

M. T. Tchou—Present-day Industrial Situation and the Labour Movement in China—published by the National Committee of the Y.M.C.A. of China.

M. T. Tchou—Report on Housing and Social Conditions among Industrial Workers in Shanghai—Industrial Department, National Committee of the Y.M.C.A.

Harriet Rietveld—Women and Children in Industry in Chefoo—Industrial and Labour Information, Vol. XX, No. 6.

E. M. Hinder—Industrial Situation in Shanghai—Welfare Work, January 1927, London.

E. M. Hinder—An Industrial Secretary Considers Present Industrial Conditions in Wuchang.

Kuomingtang Labour Programme for China—Hankow Herald, January, 1927.

E. M. Hinder—China's Labour Women Voice Demands for Standards.

Canton Labour Union Regulations, Nov. 1924.

Christian Industry No. 7.

Child Labour Report, Shanghai.

Christian Industry, Supplement No. 4.

G. E. Sokolsky—Visit to Hongkong and Canton—North China Herald, April 24, May 1, May 8, 1926.

G. E. Sokolsky—Strikes in Shanghai—North China Herald, August 21, 28, September 4, 11, 1926.

G. E. Sokolsky—Social Revolt in China deeper than the Political—North China Herald, Jan. 8, 1927.

Riots and Strikes in Shanghai—North China Herald, January 15, 1927.

G. E. Sokolsky—The Radicals of the Kuomingtang and their Power—North China Herald, January 15, 1927.

Labour Troubles Continue—Chinese Labour Corps Reunion—North China Herald, January 22, 1927.

More Labour Troubles—North China Herald, January 29, 1927.

Correspondence

The Golden Rule.

To the Editor,
The Chinese Recorder.

DEAR SIR:—In your Editorial in the March issue (p. 162) you rightly say that an attitude of resentment, justified as it might easily be, at the present time, seems hardly to fit in with the Christian obligation to manifest the spirit of Jesus under even the most trying and sometimes exasperating situations. You say "we are reminded of one of the cryptical saying of Lao Tzu 'When men are good to me I am good to them, when they are not good to me I am still good to them.'"

Allow me to point out to you that this saying has to be put to the credit, not of Lao Tzu, but of 顏回 one of Confucius' disciples. Preceding to this sentence another disciple of Confucius, 子路 had given utterance to his sentiment, by saying: 人善我我亦善之,人不善我,我亦不善之 "If a man treat me well, I will also treat him well, and if a man do not treat me well, I will also not treat him well." His words were characterized by the master as "those of a barbarian" (蠻貊之言). After Tsz Lo, 子路 gave expression to his disposition of mind saying 人善我 我亦善之,人不善我 我則引之進退而已矣 "If a man treat me well, I will also treat him well, and if a man do not treat me well, I will (try to) lead him (to do so), simply conducting him forward, or letting him fall back." His words were characterized by the master as "those of a friend." At last the beautiful words fell from the lips of the master's beloved disciple 顏回! 人善我,我亦善之,人不善我,我亦善之 "If a man treat me well, I will also treat him well, and if a man do not treat me well, I will still treat him well." This disciple's words earned the master's praise by characterizing them as "those of a relative." (親屬之言也).

The "cryptic saying" of Lao Tzu, you were reminded of, when writing, I take to be the sentiment expressed in the words of the Tao Teh Ching 報怨以德 "for hatred return perfection, or recompense injury with kindness."

Yours sincerely,

I. GENAEHR.

Another Translation Of Mo Tzu

To the Editor,
The Chinese Recorder.

DEAR DR. RAWLINSON:—I noticed in the March number of the RECORDER a letter from Mr. Leonard Tomkinson, inquiring as to an English translation of Mo Tzu. Will you please inform him that Mr. Y. P. Mei has just completed a two-volume work, a large part of which is a translation of Mo Tzu, as a doctoral dissertation for the University of Chicago? Professor Lewis Hodous has gone over this translation, and reports that it is very satisfactory, outdistancing Forke.

You are doing a splendid piece of work with the RECORDER during these troubled days. I follow each copy as it comes in to the Library of Union Theological Seminary.

Heartily yours,
D. C. GOODRICH.

Changes Needed In Evangelism

To the Editor,
The Chinese Recorder.

DEAR SIR:—Concerning changing emphases in evangelism, I confess to seeing few startling changes in recent years, but feel convinced of the desirability of several changes. (1) The first concerns the message that is preached. Paul seems to me to have the precedence over Christ with most evangelists, but even Paul has to yield to a multitude of man-made tracts. It seems extremely desirable that Christ should be permitted to bear His own message to the Chinese by a more simple and forceful use by us of the Gospels themselves. In this connection it is well to remember that Christ kept aloof from the patriotic movement of His day; but in China, His evangelists think that the other policy is most Christ-like. In all matters relating to the message we need the guidance of Christ. (2) The spread of the gospel message has been by the extensive broadcasting method in the past. Christ began this way Himself, but perhaps the time is here when we should follow His example and retire from public gaze and help to train and develop the Christian fellowship that now exists. Certainly the creation of a vigorous self-supporting church must be emphasized more.

Yours,
W. P. ROBERTS,
(of A. C. M., Nanking.)

The Present Situation

THE REVOLUTION AND CHRISTIAN COLLEGES

YALE-IN-CHINA, Changsha, has been closed for some time.* Red influence, directed more against the Chinese staff than the foreign staff, was the predominant factor. Central China University has finally had to follow suit owing to attempts on the part of the Communist Party to secure control. Dr. Francis C. M. Wei, the acting president, came under attack by this group being forced finally to leave. When he arrived in Shanghai on his way to England, he was with other "communist suspects," arrested on landing. He was, however, released on the written assurance of Dr. David T. Z. Yui that the charges laid against him were unfounded. The closing of this university leaves Hunan and Hupeh deprived of Christian schools above the primary

*Chinese Recorder, April, 1927, page 295.

grade, and these mostly in Hupeh. St. John's University has closed until the fall of 1928 with a view to avoiding complications. All the other schools in the same diocese are likewise closed. Canton Christian College (Lingnan) complied with the various government requirements but was forced later to close temporarily nevertheless. A Chinese Board of Directors, which is self-pertuating and has full administrative control has been organized largely on the nomination of the Alumni Advisory Council. This move has been approved by the New York Board of Trustees. On this Board of Directors, which may vary in number between fifteen and twenty-one, three members of the American Foundation will serve regularly in addition to three local foreigners. The immediate cause of the temporary closing was the radical element in the labor union on the campus, of which both the college laborers and staff are members. No other educational institution in Kwangtung has a labor union connected therewith. President Chung Yung-kwong anticipates that the government will abolish this union in which event the college will be reopened. In the meantime President Chung is serving on the Commission of Education of the Nanking Nationalist Government. We have not been able to ascertain whether William Nast College, Kiukiang, is open or not.

Fukien Christian University has been reorganized. Dr. Gowdy the president has resigned and gone to America. His place has been taken by a Chinese Administrative Commission of three. Religious courses have been made elective. A Chinese majority on the Board of Managers has been secured and preparations to register are under way. For a time it looked as though this institution might miss the revolutionary tidal wave, but near the end of March it veered around and struck it rather hard. This was part of a wider movement.* An alumnus who was a member of the faculty took the lead in this attack from the inside. The attacking party started with 70 members of the institution, a majority of the 130 students then resident. Later this group was reduced to 35 because of the realization by many of the students that they had been duped. The discredited Foochow Student Union participated in the wider aspects of this attack. Its motives as regards the University were somewhat mixed. Resentment against the failure of the institution to register was given as one. Another was rooted in the desire to take over the University and make it the nucleus of the Sun Yat-sen Memorial University which it had been proposed to start in the provincial capital. On March 21, the radical party managed to call a mass meeting at which they tried to get a vote passed calling on the faculty to turn the institution over to the government or face a strike. The moderate and loyal group, which stood for "registration by due process of law" and finally won out, opposed this effort in various ways and on their own initiative. The foreign staff were helpless. The radicals staged a parade which was nothing more than the wriggling tip of a dragon's tail. Work was of course disorganized. For two weeks nothing was done in the classrooms. For about four weeks after that only about fifty percent efficiency from the academic viewpoint was registered. Finally, however, the loyal minority organized a society of its own and was able to secure similar organizations in the middle schools. Later through a central organization these loyal students carried on an active propaganda for "law and order"

*Chinese Recorder, May-June, 1927, page 390.

and against the selfish machinations of the radicals. On April 2, they mustered a parade 1,400 strong which effectually squashed the tip of the dragon's tail. Later the radical and the moderate organizations were merged into a neutral committee of 15. This committee passed some somewhat factious additions to the rules of the university. About eighty students are now going on with classes. The students are carrying on the weekly memorial service to Sun Yat Sen. The Chinese chairman of the administrative committee is now also dean.

Shanghai College carries on as usual with the exception that, acting on Consular orders, most of the foreign staff resides at night in the city. Two Chinese have been elected as president but neither accepted. This matter will not be settled finally until plans for reorganization are adopted and set up. The students have shown a good spirit and have, with the Chinese faculty been opposed to the labor union which has been causing considerable uneasiness. Labor demands have been met though with some misgiving. Like Lingnan this institution has a labor union on the campus. This union is often truculent and may make more trouble. Naturally the academic work has suffered somewhat. A committee on reorganization has been appointed and has been given authority to register with the government. A radical minority in the faculty has caused some anxiety.

Yenching University, Peking, still carries on. During the recent evacuation of missionaries attention was given to the effect thereof upon the work of this institution. It was finally decided to carry on. There is some uncertainty as to what may happen if and when the Nationalists gain control of Peking. President Stuart is still in charge. The University has found that registration with the Ministry of Education is quite an elaborate process. Only quite recently has official notification been received that its application has been approved. Plans for special training of Christian workers are under way for the term of 1927.

West China Union University after considerable discussion decided to keep open. One reason for this decision was the fear that if once closed radicals might prevent a reopening. Some months previous to the evacuation of missionaries the Senate had been reorganized so that when the missionaries left this Senate began automatically to function. The registrarship has been taken over by Mr. Chang Min-chun. All but one of the deans are Chinese. For a time Rev. G. W. Sparling was vice-president. Rev. Chang Lingao now occupies this office. There is the closest and warmest co-operation and fellowship between the Chinese and foreign members of the faculty. The Chinese staff is doing its work well and efficiently. 130 students have returned to work, which is more than were present at the end of last term. There are some girls studying in the college. The campus has suffered somewhat from the disappearance of various small and movable things. About the first of April it became evident that public opinion was turning in favor of the University in particular and Christian work in general. Articles along this line appeared frequently in the public press. This encouraging turn in events showed itself conclusively in the very successful University Day held on April 19, 1927. An audience of 500 taxed the hall to capacity. The exercises were conducted by the alumni. Among other speakers was Mr. Chang Piao-fang, president of the government University of Chengtu. His theme was "The Religion of Love". Mr. Hsiung, a member of the Board of Education of the Nationalist Government, spoke in refutation of the various

charges brought against Christian education and Christianity. In short this University festival indicates that the tide of criticism has turned in Szechuan. Appreciation of the University and Christian work was its keynote.

In the above four colleges some or all of the foreign staff are still present. The five mentioned below are carrying on with the Chinese staff only.

The foreign members of the staff left Soochow University with great reluctance and with the best of relationships still existing between them and the Chinese staff and student body. They found it hard to remain away. Once they voted to return on the urgent request of the Chinese staff. They were advised by the Board of Missions to follow the advice of the Consul and remain out. Later thirteen foreign members of the staff did return on the request of the Chinese administration. But in the meantime radical elements had become active. When they returned, therefore, they found the campus placarded against one member of the foreign staff, and the spirit of the students somewhat truculent. The Chinese administration, with practical unanimity, stood out against the students and their demonstrations. However, the foreign members of the staff felt it wise to withdraw again. The Board of Trustees, which has a Chinese majority, voted to suspend classes pending a solution of the difficulty. They also informed the students that their "selecting teachers" campaign must stop and that they must submit to having all staff matters handled by the Board of Trustees. The Student Association was required to make due apologies. This having been done, the faculty consented to withdraw their resignations and work was resumed. It is hoped that the term can be finished without further incident. Up till this event the Chinese staff had been carrying on. All administration is now in the hands of the Chinese and efforts are being made to secure a Chinese as president. Temporary teachers have been secured from other schools. Work is going on though the teaching of English is somewhat disorganized. The alumni are rendering considerable assistance during the present situation.

Hangchow College is still at work. Although the foreign staff is absent the Chinese staff is taking care of most of the essential courses. They have a committee on reorganization but have not advanced so far as some other institutions yet. There are some uncertainties with regard to registration.

The University Of Nanking has reopened with 300 students as against the normal number of 550. Only four of the foreign members of the staff are still in China. An administrative committee, composed of the deans and faculty, is running the institution. Dr. J. F. Reisner has been appointed advisor and in that capacity represents the foreign faculty and the foreign interests. A splendid spirit exists both within the faculty and the student body. All classes in the Colleges of Arts and Science and Agriculture have been carried on with the exception of two. Four teachers formerly connected with Southeastern University, the government institution in Nanking which suffered worse than Nanking University in the recent political upset, have been secured to teach classes in English, Education and Sociology. The servants are somewhat affected by the new order of things. In order to catch up on some of the lost time plans for a summer school are under way. Members of the Chinese staff are carrying on various courses in Religious Education. Morning assembly goes on as usual. There have been no recent meetings of voluntary chapel but the student weekly prayer meeting still

functions. The University Hospital has been taken taken over by the military authorities, and is now being run partly for the army and partly for the public. The petitions, which was the basis of this transfer, contains a clause stating that the hospital will be returned to the foreigners at such time as requested. Soldiers are now practically out of all the foreign residences and the language school. In short a gallant stand is being made for the rights of Christian education in this institution.

Ginling College is still open. The Chinese faculty is carrying a number of classes for about fifty students. A co-operative organization of faculty and students has been formed for the maintainence of the college. A few of the girls are attending classes in the University of Nanking. There is close co-operation between the Chinese faculty and such of the foreign faculty as are in Shanghai. Plans for work during the summer are under way. The faculty for this summer session will come largely from the Alumni.

Shantung Christian University has kept open also. When the foreign staff was compelled to evacuate the Chinese staff was put in charge. Classes were kept going. About two-thirds of the students left but some of those who left have since returned. The departure of students was due to the evacuation of missionaries and uncertainty as to the attitude of government authorities towards the students. The administrative work is in charge of Dr. Li T'ien-lu and others who constitute a provisional Senate under his chairmanship.

It is evident that the Revolution has definitely changed the administration in all these colleges. It is, however, distinctly encouraging to have 70 percent of the institutions concerned still running. In affecting the institutions revolutionary influence finds expression in (1) a very natural and inevitable disorganization, (2) sometimes through the students, (3) sometimes through members of the faculty and (4) sometimes through labor agitators and demands. It is inspiring to note the willingness of the Chinese faculties to take on extra burdens and the predominance of a co-operative spirit between them, the students, and the foreign members of the staff whether these are resident or not. Administrative relationships have changed, but co-operation and friendly appreciation have flowered in spite of the trying experiences all these institutions have met with. Furthermore the experience of these institutions shows that while the Chinese members of the various faculties are relatively weak numerically they have the spirit and the capacity to rise to the challenges involved.

WHERE ARE THE MISSIONARIES?

Complete statistical returns as to the present location of missionaries are not available. The following figures, however, show the situation in some missions. Of the total staff (537) of the Presbyterian Church (North) 33 percent are in the United States, 16 percent are at work in neighboring lands subject to recall, 16 per cent are still in their stations, chiefly Peking, Shanghai and Canton, while the remaining 35 percent are refugees in port cities. Of the staff of the English Baptist Mission all are out of their stations as a result of Consular advice, about half of them being either in England or on their way there and the

other half on the coast. Of members of the American Church Mission 89 percent are out of their regular stations and 38 percent have gone home. All the missionaries of the C. M. S. working in the Ningpo area have been withdrawn. The furloughs of missionaries in Chekiang have been advanced one year. The workers at Foochow, Canton and Hongkong still remain. All workers in Szechwan have been withdrawn and all but four have gone home. The China Inland Mission has to adapt its policy to varying conditions over a large area. All new-comers are retained in Shanghai for study. Kweichow has not been fully evacuated though Kansu, Kiangsi, Chekiang and Honan are either entirely cleared of missionaries or in process of becoming so. In Chihli, outside of Tientsin, only two are still in their stations and only four remain in Szechwan. Of those forced to withdraw those whose furloughs normally fall due in 1928 and 1929 have gone home. Of a total of 124 (wives excluded) members of the London Missionary Society 49 remain at their regular work, 33 are refugees, six are in Japan and the remainder at home, most of them on normal furlough. Of the missionaries of the Norwegian Lutheran Society 30 percent are being retained to continue the work. The juniors are in Shanghai studying. The Augustana Synod evacuated 81 percent of its staff. The Church of Sweden Mission still has two missionaries in Changsha and one in Japan. The United Church of of Canada has 18 missionaries in Shanghai, five still in Szechwan, a few working in Korea, the rest being at home. The evacuees of the Wesleyan Methodists usually go home. A skeleton staff is maintained in China. Three of their missionaries still remain in Hankow. Of 175 men in the Methodist Episcopal Mission 39 are in their stations, 22 standing by in port cities, 8 in Japan and Korea, which leaves 60 percent at home. Most of the Missionaries of the Methodist Episcopal Church (South) are being retained in Shanghai. The Presbyterian Mission (South) is retaining a reserve force of more experienced workers in Shanghai. A number of recently appointed missionaries have been permitted to return home.

GINLING STUDENTS SEIZE NEW OPPORTUNITIES.

The Chinese staff and students at Ginling College have been passing through critical and trying times. "Investigating" visitors have kept them busy answering questions. To all of these they tried to give a good report. It was finally necessary to appoint a committee to prepare a suitable list of answers. While trying to carry on under very adverse conditions they have found time to enter into the life of the new era in Nanking. Some of the students have joined the National Women's Association. This does not involve membership in the Kuomintang. Some of them worked in the office of this Association every morning. A few have also joined the Kuomintang which is on friendly terms with the institution. A club has been started which is to study the San Min Chu I. One hour a day was set apart for this purpose. A committee also lectures to the servants on these principles. Help has been given to the students of the Bible Training School and Min Dah Girls' School. A committee of five was appointed to locate these needy people bringing the women to Ginling and the men, when found in need of help, to the University. Ten students from Min Dah school stayed for a while at Ginling, receiving help in the shape of clothing, bedding and even money. Among other things they report that the

revolutionists in Nanking are courteous to women and enthusiastic about their "emancipation." An early morning prayer meeting is carried on in lieu of the usual chapel service. The Devotional Committee of the Y.W.C.A. arranged a very impressive and successful Easter Service. About fifty students from Nanking University attended. A mixed choir rendered several Easter songs. The service was concluded with a pageant entitled, "The Morning of the Seventh Day," given by some of the Ginling students. On May 8, a visiting friend conducted a communion service in the College. In addition to the students of Ginling about 35 students from the University attended, together with three military men. In the May celebrations the students assisted the Women's Movement, the Students' Union and the Mass Movements participating therein. The servants at Ginling celebrated by giving a play. The fact that their "laborers" could assist in these public festivals brought hearty commendation to the Ginling group. The students of Ginling decided not to parade on May 30 but to arrange a three days' programme for the farming women and laborers in the neighborhood. Among other things talks on health, the care of babies and anti-fly and mosquito campaigns were scheduled. Thus did these students seek to serve their country. Visitors have been frequent. Once some wandering soldiers became attracted by the birds in the museum cases. Their report attracted other soldiers. At last an officer came with quite a crowd of his men to see these stuffed birds. For a while four students were detailed to lead these interested visitors around. The students thus became agents of understanding.

CITY ASSOCIATIONS AND THE REVOLUTION.

Like all Christian institutions the Y.M.C.A., though entirely under Chinese control, is feeling China's present revolutionary upheaval. Being dependent locally upon Chinese sources for funds many Associations are having to run on cramped budgets. It would appear that the Nationalist leaders are not against the Associations as such. Not long since General Chiang Kai-shek issued an order for the protection of Y.M.C.A., and other Christian properties in Nationalist territory. The goodwill in such an order is evident enough. Its effectiveness is, however, often limited by conditions beyond human reach to compass. Where the Communists are in control the situation becomes desperate. Early in April the Y.M.C.A. buildings in Changsha were taken over by them and immediately reopened as a People's Club. Buildings in Nanchang, Nanking, Sunning, Kienning and Hinghwa (Fukien) have also been taken over for varying periods for either military or civil uses. Recently the buildings in Hangchow were taken over for civil uses after negotiations which did not, however, leave the Association much choice. Associations in Hankow, Wuchang, Ningpo and Canton have been threatened by complete or partial occupations of their buildings by government bureaus. Anti-Christian animus has been one motivating factor in sequestration of Christian property. The desirability, convenience and attractiveness of the buildings has also given impetus to the desire to use them. The above, however, is not all the story. The Association in the far southwest of Yunnan still carries on. The Canton Association is standing well the long strain to which it has been subjected. It recently put over a campaign to raise $18,000 for current expenses. The Amoy Association closed with a small balance in the treasury: the budget

amounted to $27,000. The Foochow Association has been sailing through rough seas; old debts and lootings being among the largest of the waves encountered. Mr. C. D. Sing, the secretary, has had to add the duties of acting president of Foochow College to those of his secretaryship. Mr. Y. L. Lee, acting general secretary of the Canton Association, has had to give half-time as vice-president of Canton Christian College. The Ningpo Association was compelled to cut its staff from eight to four men. The staff of the Nanking Association has been reduced to three but still carries on. Thus are burdens loaded upon the willing shoulders of the comparatively few Chinese leaders. The staff of the Soochow Association has had to cut down its salaries but spirits and efforts have not slumped at all in consequence. The Wuhu staff still holds the fort. The Chungking Association holds forth in a nest of radicals. Recently the buildings barely escaped destruction at the hands of a mob. The staff and the board are still at work nevertheless! The Chengtu Association came through its last year with a balanced budget and a worth-while programme of service. Wars and rumors of wars have not knocked out the courage of the Chengchow Association. At Kaifeng, Honan, where wars have been distressingly frequent, the Association contends against an empty treasury and uncertain propects of refilling it. The Board decided to keep open anyway! The Sian Association has spent its time in relief work. The Taiyuan Association is healthy though living on a reduced budget. At Shanghai, Paoting, Peking, Tsinan, Tsingtau, Tientsin, Dairen, Moukden, Antung, Harbin, Kirin and Chinhsien things move along much as usual though in some of these associations emotions have been stirred to the roots and life much harassed by ardent militarists of one color or another. The above facts make it evident that this Christian organization is contending against great odds. Yet against a dark background flash forth cheering instances of Christian courage and determination. The Y.M.C.A. is cheerfully paying the cost of trying to render Christian service in a time of revolution and conflicting ideas and interests.

RECENT DAYS IN NANKING.

On or about May 10 a Chinese Christian reported that "the critical time is over." Up to that time it had been dark enough. Three periods have been noted by those who passed through them. (1) The time of readjustment made necessary by the coming of the Nationalists and the C.P.'s. (2) The "Dark Age," the time of "purification" born of the C.P. influence. (3) In the third period signs of reconstruction appear. The domination of the extreme left waned and Christian students were able to participate to some extent in public affairs. A more conservative group took the lead. Apparently also the "left" came to terms with the "right." During the constant battling anxiety was prevalent. The tide of battle has now swung elsewhere. The Government tries to protect educational institutions. General Chiang Kai-shek issued a most stringent proclamation ordering all soldiers out of educational institutions by June 16. Southeastern University is specially guarded with a view to preventing further destruction there. A meeting was held on April 14, at the First Girls' Normal School, in support of General Chiang which was attended by some students of Ginling. When the new government was inaugurated on April 18, two motor buses were sent to Ginling to convey the students who wished to attend. General Chiang spoke at this meeting. His speech was most enthusiastically received.

So far servants in Nanking have made very little trouble. On April 24 a new Municipal Council was inaugurated. The swearing in of the new Council members was an impressive incident. Those in attendance were mainly prominent civilians and military men. Only five women were present and those were from Ginling. Evidently the authorities are concerned about the educational situation though political wire entanglements have prevented them getting through to give attention to them. On May 9 they called together the educators in the city to discuss with them the problem of education. A Christian educator who was present has provided us with a summary of their desires in this matter. It is hoped that all schools and colleges will open up as soon as possible. Those mission schools which have been able to carry on are viewed with favor and even admiration. Neither the government nor Chinese educators have any plans against mission schools. One Chinese raised the question of "taking back or reorganizing mission educational institutions." The chairman, an official, replied, "We are not in a position to do that now. Where is the money, anyhow?" The meeting finally passed a unanimous motion, on the suggestion of a Christian educator, to draft and publish definite regulations for private schools. That closed the question of mission schools for the time being. Investigation blanks for schools are still being issued from the government headquarters and the municipal office. On May 9 students of both sexes attended a big mass meeting. Even the children were asked to appoint a delegate. Most fiery speeches were the order of the day. Earnest appeals were uttered for unity against imperialism, militarism and communism. Internal reform of China by Chinese was stressed. Objection was made to anti-foreign propaganda and attacks. Efforts to stir up trouble with the British also came in for some trenchant criticism. Attention is now being turned from military and political problems to academic and other interests. According to our latest information, however, many of the churches are still occupied by soldiers and the Language School was being used by Whampoa alumni for the training of cadets.

The Withdrawal And Return Of Missionaries

I. UNITED CHRISTIAN MISSIONARY SOCIETY

MR. EDWIN MARX reports for this society as follows: "We have appointed a small executive committee in each station. These will have entire control of local matters, such as direction of the work, distribution of funds, employment and discontinuance of workers, during the time of disorganization till we can see the future more clearly and arrange more permanent policies. These local committees will be responsible to our central administrative committee, which will for the time being maintain an office in Shanghai. The Administrative Committee in Shanghai is composed of six members—three Chinese and three foreigners, although at present only two foreigners are here. . . . As to conditions on which missionaries should return to their stations, the following are important: (1) There must be law and order established in the community to which they go. This is not because the missionaries would be afraid to take risks; but because I see no moral value in missionaries placing themselves in a situation where life and property are held lightly and where missionaries would by their example con-

tribute to the impression that lawlessness is a minor matter. I think that by insisting upon a reasonable degree of safety or else refusing to enter into the situation, the missionaries may contribute to upbuilding a strong public sentiment that will support and demand public safety. (2) It should be unmistakably clear that the missionaries are not forcing themselves upon the community to which they go. It is perhaps too much to expect that everybody would invite them, or even that all antagonism be removed. However, the idea which has been too assiduously propagated and too widely believed, that missionaries have forced themselves upon the Chinese people and are pressing forward their program contrary to Chinese desires, must be overcome. . . I believe it can be overcome, and that not only the Christian constituency but a fair portion of the Chinese public should be given an opportunity to learn that the missionaries have only an unselfish desire to help. If the missionaries are not too aggressive, I think the Chinese will fairly recognize their good motives and extend a friendly welcome, or at least acquiesce in their program. When that time comes, expressions of that attitude could probably by secured not only from Christian groups, but from newspapers, chambers of commerce, student bodies, officials and such representative sources of public opinion. Until such expressions as these can be secured in unequivocal form, I think the missionaries had better restrain their good offices." The above seems to be the attitude of a number of missions whose representatives are available for consultation.

II. AMERICAN BOARD MISSION

Early in April the American Board cabled to its North China Mission to advance furloughs one year, and advised withdrawal to Japan or Korea. On April 13, in Tientsin, of a group of thirty-two in which stations in three provinces were represented (but not Peking), thirty united in issuing a statement giving their reasons for a policy of withdrawal. The statement reviews the consistent policy of the past fifteen years in transferring mission functions to Chinese leadership and in concurring with the Chinese in their national aspirations and their attitude against unequal treaties, foreign military protection of nationals or property, military intervention, etc. (cables to this effect having been adopted by 106 out of a possible total of 114 American citizens), and gives as one reason for temporary withdrawal the possibility that their presence might provoke incidents which would lead to military intervention or endanger the lives of Chinese associates and the interests of the church; moreover, Chinese leaders of experience were qualified to take over responsibilities, and withdrawal would have a positive value in accomplishing this end. The group of thirty deprecated remaining in ports under foreign military protection, and recommended withdrawal to Korea to await developments as approved by the Council, adding:—"We express our willingness to return and share with our Chinese co-workers the joys and hardships of the period of reconstruction, but we at present strongly feel that the work of foreign missionaries in China will, in its largest implications, be futile until we are freed from the incubus of extraterritoriality and the toleration clauses in the treaties." The following week the Council, composed half of Chinese and half of foreigners, voted that "in order to avoid church and international complications, the Council recognizes that foreign missionaries may

temporarily leave their work or leave China. But if the individual missionary does not wish to leave and obtains the consent of the local association he may be free to remain." The official mission meeting, held a little later, did not endorse the policy of the group of thirty of complete withdrawal, at least not at this time, as work in Chihli province is now undisturbed, and some Shansi missionaries felt that they could work on without danger of international complications; moreover, work there is less developed and Chinese associates earnestly requested them to remain. There is at least one foreign missionary in each station, but the work in schools, hospitals and churches has been completely "devolved," and there is progress in co-operation as all distinctions between Chinese and foreign workers have been dropped. The Chinese leaders in all stations expressed an earnest desire that the missionaries continue their work, with a gradual decrease both in personnel and funds, except as new work might be undertaken. No missionary will return to his station unless invited to do so by the bodies now in charge of the work, but the indications are that most of them will be invited to resume work as soon as conditions are favorable. The statement mentioned closes with the words: "With confidence in our Chinese associates growing out of our years of fellowship in Christian labor with them, we believe that it is even more than in the past the duty and privilege of the American Board and the Congregational churches to continue sympathy, prayer, and financial and other assistance to the churches in China, regardless of whether there are American representatives associated in the administration or not. This will be of high value in demonstrating that our Christian thinking and love have transcended the barriers of race and nationality in our common devotion to Christ and His church in all the world."

On The Field

The North China Union Language School To Carry On:—A short while ago this school decided to close and remain so until the fall of 1928. Its plans have now been changed. The spring term closed on May 31. At a meeting of the Board of Directors on June 3, 1927, it was decided to open as usual in October of the current year. The hostel in Peking will be closed during the summer. That in the Western Hills, however, will remain open. Mr. W. B. Pettus will be in Shanghai during the summer where he will assist in the Emergency School of Chinese Studies to be carried on at the Shanghai American School for ten weeks. His furlough has been postponed in order to enable him to meet this emergency situation.

Door Of Hope, Shanghai:—When the Nationalists took Shanghai the inmates of this institution had to flee into the International Settlement where they have been living in rented buildings ever since. First the Laborers' Union took over the plant on the borders of the Settlement. Then the military came in. Recently the soldiers evacuated the buildings but they have left them in a most deplorable condition. Everything easily destructible has been broken up. It will take considerable money and time to make the buildings usable again. The Children's Home at Kiangwan, several miles from Shanghai, was not disturbed and has been able to function much as usual.

A Christian Solution To An Intricate Problem:—In the foreign field of the United Church of Canada there are 645 missionaries in 8 foreign mission areas, distributed as follows: 95 in India, 219 in West China, 18 in South China, 96 in Honan, 26 in Formosa, 50 in Korea and Manchuria, 84 in Japan, 12 in British Guiana, 21 in Trinidad, and 24 in West Africa. By agreement with the non-concurring body the Formosa mission was designated as their separate field of work. However, of the 23 missionaries now on this field 21 are United Church missionaries, more than half of whom will remain as United Church missionaries working under the non-concurring body until such time as their places may be filled by the new Presbyterian Church. This arrangement has also been entered into in British Guiana and in the Gwalior mission and in work among the Bhils in India.

Chinese Anglicans Seek Reconstruction:—In February, 1927, the Chinese workers connected with the American Church Mission in Anking met and passed a resolution calling for reorganization. This reorganization was to be effected through the united consent of the Chinese and foreign workers concerned. The proposed plan of reorganization was worked over preparatory to presentation to the Diocesan Synod. It does not call for any very radical departure from methods already in use. It was asked that more power be put into Chinese hands as regards finances. It also made more definite the fact, already recognized, that foreign as well as Chinese workers were to be regarded as under the Chinese church. Under the new rulings, when these go into effect, most of the missionaries will be members of the Synod. The last Synod actually had five Chinese members to one foreigner. The spirit in which these proposed changes were brought forward by the Chinese and that in which the missionaries received them was all that could be desired. The proposals did not lay any increased financial responsibility on the Church.

Revised Evangelistic Program:—The Peking Station of the American Presbyterian Mission has recently adopted a revised program for evangelistic work with a view to forming "self-dependent groups of Christians, assisting them in spiritual growth and, together with them, building up other well-established groups". Those city and country chapels which are adaptable as centers for this work are to be so used. The work will be done through evangelistic bands working in the homes and aiming to reach all the villages for which this mission is responsible. City and country evangelists are to work together, work carried on where interest is shown and more qualified women evangelists secured and sent forth. Mass education, general educational and medical work are parts of the program. Special emphasis is to be laid on home needs and the removal of illiteracy. Property not needed for the carrying out of the above program is to be disposed of. Local groups will be expected to provide their own places of worship and current expenses, and will be responsible for their own religious activities and administration. Assistance will, however, be given them in the shape of qualified evangelists, training courses for leaders, literature and the securing of educational and medical leaders.

Rural Co-operative Credit:—Continued progress of the rural co-operative credit movement during the last two months has been reported by the Chinese International Famine Relief Commission as more rapid than during the preceding corresponding period. Fifty-seven societies have been organized; 40 more are in process of formation. Records show that there were up to April 23, 1927, 397 societies in existence. One hundred and thirteen of them have been

recognized by the Commission, 18 being accorded recognition only recently. The following facts are significant.

Number of existing societies, 397;

Total membership in these societies, 7,164;

Number of recognized societies, 113;

Their total membership, 3,812;

Their total paid-up membership shares, $6,810.50;

Number of loans granted, 95;

Number of societies borrowing, 67;

Total amount of loans from the Commission, $51,665.00;

Loans due and fully re-paid, $11,575.33;

Loans outstanding (not due), $40,089.67;

Governmental Proclamations Affecting Christian Institutions:—In October, 1926, leading Chinese Christians in West China asked General Chiang Kai-shek for his official word of protection. They got it. Recently the Szechuan Christian Council asked for protection against anti-Christian and other movements on the basis of the right of religious liberty. They also received a favorable response. In May, 1927, Eugene Chen issued orders for the protection of Christians against the anti-Christian movement. The Central Executive Committee of the Kuomintang Government (Hankow) urged that negotiations as to educational institutions, be left for them to settle in a proper diplomatic way. The Ministry of Foreign Affairs (Hankow) also cabled warning to "labour unions and students' associations" to cease attacking the Christian Church. On May 13, 1927 the Chinese papers carried an announcement from the Shanghai Provisional Branch of the Central Political Conference to the effect that the Nationalist Government be asked to urge the people not to misinterpret the phrase "down with imperialism" as anti-foreign or anti-religious in nature. The freedom of religious beliefs, furthermore, of either Chinese or foreigners was not to be endangered. Recently General Chiang Kai-shek issued a very stiff proclamation in Nanking ordering all troops out of educational institutions by the 16th of June. About the same time he also issued an order that Y.M.C.A. and other Christian properties in Nationalist territories should not be molested.

The World Meeting Of Christians At Jerusalem:—This meeting, which is scheduled for 1928, will mark the passing of world Christian effort from a "missionary" enterprise to one shared in and carried by Christians from all races and lands. It will enable western Christians to obtain a new orientation and survey of the meaning of Christianity as a world religion. It will provide a new focus for Christian thinking and a starting place for Christian effort. The membership of the International Missionary Council (it needs a new name!) will be increased from eighty to two hundred for this meeting. At least half of these will be nationals of countries hitherto known as "mission fields" Such leaders as Bishop Azariah of India, Mr. K. T. Paul of the Indian Y.M.C.A., Dr. S. K. Datta, until recently representative of the Indian community in the Indian legislature, Mr. Tagawa, Japanese Christian social worker and writer and Mr. T. Z. Koo will attend. The presence of such outstanding Christians will mean for the "International Missionary Council" the birth of a new Christian world consciousness. We hope those privileged to be present will be able to envisage themselves as a Christian Race lifted in a common experience above existing races and welded in a common loyalty to Christ into a new human force for the uplifting of life and the demonstration of spiritual power. During this meeting the members will live in tents on the Mount of Olives. The meeting will last two weeks.

The Promotion Of International Understanding And Goodwill:—The North China Council (American Board) believes it ought to share in the setting up of international goodwill. At a recent meeting it, therefore, appointed a committee on publicity. With this committee missionaries at home are expected to co-operate. Quite elaborate plans are being developed for the translation and publication of material in Chinese and English into both languages. The Council is convinced that the utterances and attitude of Chinese and westerners on China's present domestic and international developments and difficulties should be known to both. The committee thus states its policy, "It shall be the policy of this Committee to promote in all possible ways international understanding leading to international justice, strictly avoiding comparisons of national or denominational policies which may make that promotion more difficult. To this end it will emphasize to the extent of available material expressions of goodwill and desire for justice to China on the part of foreign nations and individuals, and bring Chinese expressions of goodwill to the attention of the foreign nations concerned." Two full-time secretaries are alloted to this work. This is a move in the right direction. It aims to give wide publicity to those opinions on present-day problems which are based on goodwill as an offset to much that is published that most distinctly undermines goodwill. Such an interchange of opinions and attitudes based on goodwill cannot but increase it and prepare the ground for mutual understanding and co-operative planning. This is one way in which Christians may help improve the political situation.

The Situation In The Y.W.C.A:—Of the thirteen Associations now carried on three are closed for the time being. The outlook for reopening in Wuchang and Changsha is not very bright. The Association hostel and building at Nanking fell to the looters. The city itself has, as one result of becoming a seat of government, also become more strategic. There is hope that some simple form of work may be started there soon. Changsha will probably be a closed city for Association work for some time. The Y.W.C.A. buildings were taken over on April 3, 1927, at the same time as those of the Y.M.C.A., by the Youth Recreation Movement of the Kuomintang. The secretaries were forced to hand over their books and funds and were, also, for a few days practically prisoners. Two of the secretaries have gone to their homes and the third is in Shanghai. The Hangchow Association while still open is sailing very rough financial seas. The financial typhoon which has struck the city has created these rough seas for the Association. For a while the three secretaries and most of the members of the Board had to find refuge in Shanghai. Two of the Associations, those at Chengtu and Tsinan, are carrying on without western secretaries. These together with the other seven are working on much as usual. The two Associations in Shanghai are co-operating in community service with the woman's organizations, which including the Y.W.C.A., have combined in a pre-organization committee which is laying plans for work. The Shanghai Association has had for some time a small industrial center in Chapei, the place where most of the fighting took place when Shanghai fell to the Nationalists. This center was, of course, evacuated, but was not looted. Nevertheless it seems impossible to reopen this work. The spirit of the Association is strong even in Changsha.

Condition Of Mission Hospitals:—We have courteously been permitted to see in advance an article on "The Present Position of Medical Missions in China" to be published in the delayed May

issue of "The China Medical Journal." Of 170 hospitals in twelve provinces 35 are running in a more or less normal way under the permanent foreign or Chinese staff, 71 are being continued under temporary arrangement with the Chinese staff, while 55 have been closed. This means that sixty-two per cent. of the hospitals referred to are still operating. It should be noted that the above figures deal with hospitals in southern, central and western provinces but not with those in northern provinces. While only about twenty per cent. of those hospitals reviewed are running normally, it is probably true that, taking into account the hospitals in northern provinces, a larger percentage of mission hospitals are still running than indicated by the above figures. The eight hospitals in the Wuhan are still operating. Of five hospitals in Yunnan nothing was known at the time of writing though reports to hand seemed to indicate that they might have to join the ranks of those closed. Shanghai hospitals are all running with the exception of the Bethel Hospital outside the Settlement Limits, which was entirely a Chinese institution. Margaret Williamson Hospital, also outside Settlement limits, had a difficult time which fortunately it was able to weather. In Hunan so far as ascertainable only two hospitals are still carying on. In this province and Kiangsi the result of communistic activities with regards to hospitals seems to have been the worst. In many cases the hospitals being run by the Chinese staff are working much below their usual efficiency. A considerable proportion of them may not survive for any extended period. Four hospitals, all large, have been seized and are being run by the militarists. In one such hospital the foreign and Chinese doctors were all expelled and the work turned over to male nurses.

University Day, The West China Union University:—The fog has lifted around West China Union University. The loyalty of the alumni probably saved this institution. Co-operation between university teachers and government schools has helped calm the waters around the ship. University Day on April 19, 1927, registered a clear fairway inspite of spring clouds. All addresses sounded a high moral and spiritual note. The president of the government university of Chengtu, a very influential man, spoke on the "Religion of Love." He thought that ignorance of religion on the part of students of science and an obverse ignorance of science on the part of students of religion explained the conflict between the two. He complimented the Union University on having its students study both. A properly trained man needs both. "All religions," he said, "emphasize love and love means sacrifice." In speaking of Jesus' conception of love he referred to His death as the supreme sacrifice without which there could not have been genuine love. Mr. Hsiung spoke as the representative of the Nationalist Government. He analyzed some of the anti-Christian charges and showed up their falsity. He did not, for instance, think that "imperialism" has anything to do with education and religion. It is a political attitude. Christian educators have not been undermining Chinese civilization. Christianity cannot, therefore, be charged with "cultural aggression." Scientific knowledge is essential to any civilization. This the Christian schools have offered. "Without the science they have brought China would still be in its natural, uncivilized state." Furthermore the Christian ideals of sacrifice, love, liberty, equality and brotherhood are invaluable spiritual ideals. "To say that such ideals are destroying our civilization is nonsense." He pled, therefore, for charity towards the mistakes of Christian institutions and a further measure of appreciation of their "larger successes." In short no more appreciative ad-

dresses on Christianity have ever been heard in West China. The fog has indeed lifted!

Christians Visit Whampoa Military Academy:—One hundred and eighty Chinese and foreign men and women, most of them engaged in Christian work, visited this Academy on March 22, 1927, under the auspices of the International Women's Club of Canton. The visitors were conveyed in two large house-boats. Officers of the Academy met and entertained the party. Then they were conducted over the institution. Everything was found to be very clean and everybody appeared to be busy either in attendance on lectures or personal study. This school when opened in 1923 was purely military! Now it is both military and political. "The school," the visitors were informed, "was not established by any individual, but by those representing the oppressed peoples of the world, whose deliverance it sought." It does not aim to make Canton Communistic. Various speeches were made in which imperialists and capitalists were warmly castigated. "Christian teaching," said one speaker, "was good and Jesus came to save the poor, but the poor did not know this. They only heard of Jesus in connection with gunboats." Some of the visitors also spoke. Naturally they did not agree with all they had been told. In reply an Academy officer said that he had been educated in a Christian school and believed that Jesus Christ was a good man, but that "organized Christianity was the enemy of mankind and was doing great harm to China." Some few months ago the students of the Union Theological College (Canton) visited the Academy and returned full of enthusiasm for what they had seen and heard there. These students claimed that while Christians talked much about sacrifice the Whampoa people were really doing it. This group of visitors, however, felt that the theological students had been let into the national spirit of the institution but that since their visit the spirit of the Third International had become more apparent. Yet this group of visitors felt that the men in the Academy "were filled with a purpose and determined to carry it out."

Some Achievements Of The United Church Of Canada:—(1) The consolidation of 26 Boards and Committees into 6 Boards. (2) The consolidation of all publishing interests of the three uniting Churches. (3) The consolidation of 3 denominational Church papers into one effective weekly paper, "The New Outlook." (4) The consolidation of three missionary papers into "The United Church Record and Missionary Review," which serves the missionary interests of the United Church better than any of the missionary papers of the former separate communions. (5) The consolidation of Woman's Missionary Society work under one Board, the pooling of resources, a common budget, a common "Missionary Monthly," and a common administrative staff. (6) A slow but significant merging of rival congregations in small communities and the making of the United Church the centre of the community's religious activities and life. This is particularly noticeable in Western Canada, where the duplication, rivalry and waste have been almost wholly eliminated, and ministers of the United Church have now a united community and a congregation sufficiently large and varied, and of sufficiently high intelligence to command their best. (7) The Boards of the Church have in process intensive surveys of social and religious conditions in the centres of the large cities with a view to recommending a policy for future aggressive work in neglected areas. (8) No longer will it be possible for rival congregations to enter new areas in growing cities and towns. New churches will be located at such points as will guarantee a parish with a minimum of competition, and a maximum of efficient work.

(9) 15 Theological Colleges have already been consolidated into 8, and further consolidation may possibly eventuate in the near future. (10) In secondary schools, colleges and universities such amalgamations have already been made that each educational institution will have a well-defined field and will make its appeal to a constituency more than twice as large as was possible denominationally.

A Chinese Christian Woman On The Present Situation:—"After the troublous times of last year, when the whole nation seemed to have turned anti-Christian and anti-foreign, I was profoundly moved, and tried to tell my people through the Press, and at all times, that our troubles were due to our own shortcomings and not due to the oppression of the foreigners and Christians. For thinking thus I was branded as a traitor and for a time the feeling against me was rather high. Even the returned students and Christians thought I was siding too much with the foreigners and was not patriotic enough in my heart. This in turn made me realize that we Christians had not lived a strong enough life, for if as a class we were thoroughly imbued with the spirit of Christ, then we would not have turned so un-Christian in our thoughts but would have regarded all people as our brothers and sisters, irrespective of class and race. And also we would have moved the people around us so that they could see more clearly that we were following in the footsteps of our Masters, against whom even they had nothing to say. The result was that I resolved to deepen my own spiritual life by living closer to my Savior, and I think that many of our Christians made the same resolve. So now our Bibles are read more regularly and family prayers are held in more homes, and we are endeavoring to do more personal work by winning souls for Christ. How I wish our people were willing to receive Christ as Stanley Jones has pictured the Indians as doing in "The Christ of the Indian Road," but our people as yet are so materialistic. We seem to be seeking the *things* of this kingdom, so that is probably why we have to suffer more in order to make us realize our spiritual shortcomings. Just now we are facing our third year of famine as the result of a widespread flood, and we will be brought to our knees by our dire distress. May our people find their Savior in their time of needs is our constant prayer."—Dr. IDA KAHN.

The Missionary Furlough Club Of Chicago On Chinese Problems:—

Chicago, Illinois, May 17, 1927.

Hon. Frank Kellogg,
Secretary of State,
Washington, D. C.

Sir—

Sir:—We, The Missionary Furlough Club of The University of Chicago, with a membership of eighty missionaries from twelve different countries and eleven denominations, respectfully submit the following resolutions as expressing our attitude towards the policy of the United States Government in China:

1. We heartily endorse and commend our government's policy of dealing with China independently of other Powers, and urge the continuance of this policy.

2. We recommend: (a) the relinquishment of all special treaty rights, including extraterritoriality, tariff control, foreign concessions, and all other special privileges which interfere with the complete sovereignty of the Chinese people; and (b) that new treaties to this end be negotiated with China on an equal and reciprocal basis.

3 During the period of civil strife and pending the negotiations of such treaties, we favor: (a) a frank policy of friendship and cooperation with the Chinese people in their endeavor to attain national,

political and economic autonomy; and (b) that the government immediately set a date for the early withdrawal of all American armed force.

Yours very truly,

(Signed) ROBERT H. HAUNUM, (Chairman).

(Signed) ED. G. KAUFMAN, (Secretary)

Marooned Missionaries Study Religious Education:—The missionaries marooned in Shanghai are not idle. For two days commencing May 23, 1927, one hundred and fifty of them delved into the problem of "The Development of Christian Character." After a discussion on the effects of the teaching of Jesus attention was given to topics for further study by small groups. Four were finally selected. (1) How does an individual grow in Christian character? (2) The use of the Chinese background and environment. (3) Types of Bible teaching. (4) What are the anti-Christian criticisms? Groups were formed for further ploughing into these topics. On June 6th the whole group met together again to hear reports. Group I, among other things, reported that, "A Christian is one who, in conscious dependence upon God, seeks persistently and habitually to develop his character, to determine his attitudes and to direct his behavior according to the pattern in Christ Jesus.....Christian character is not a formal thing to be tested by doctrines but a quality of life to be proved in practical attitudes and concrete behavior." Group II held that religious education begins in the home, should include talks on hygiene, songs and play and should further education and evangelism. It was felt that the pastor was the key to the problem. Group III was not able to do more than scratch in a spot or two the surface of the Chinese background and environment. Three main problems were outlined as urgent for Christian workers:—(1) To learn and understand the Chinese background in terms of Chinese sources. (2) The relation of present-day Chinese to this background, and (3) The relation of this background to Christianity. Group IV raised some pertinent questions with regard to the use of the Bible for those (1) of pre-school age, (2) of primary school age, (3) of secondary school age and (4) adults. Emphasis was laid upon the motive and the right kind of teachers. A number of Chinese present rendered invaluable help in clarifying the problems. We understand that the conference requested the N.C.C. to make the material available for general distribution.

Christian Women And Chinese Aspirations:—On January 24, 1927 Mrs. H. C. Mei and Miss Ting, president and general secretary respectively of the National Committee of the China Y.W.C.A., sent the following cable to the various National Associations:—"(We) Firmly believe (that) China's stand (for) complete independence (is) right. (It is an) inevitable step in world progress. International cooperation therein will insure welfare (of) all nations concerned. Force in any form now will only defeat its own ends (and) thwart Christian purpose. Request World's Committee (to) urge National Associations (to) influence governments accordingly." Naturally not all the National Associations directly passed this cable on to their respective governments. All of them, however, did in their replies reveal sincere sympathy with China's aspirations and backed up the appeal to rely on something other than force in dealing with China. Lady Parmoor, President World's Y.W.C.A. Committee, wrote on behalf of that group expressing sympathy with the aim of the cable. A reply cable showed that this World Committee was heartily with the Chinese Committee in this matter. Incidentally this World's Committee distributes all over the world information dealing with China's problems. The American

Y.W.C.A. secretaries in China backed up this appeal in the following cable to the National Board of the American Y.W.C.A.: —"American secretaries affirm faith in aims of Nationalist Movement. Request you to urge Government to persistent use (of) negotiations instead of force." This message was finally forwarded to President Coolidge and the state department. The Board and staff of the San Francisco Y.W.C.A. also cabled to the National Board endorsing the Porter resolution and urging "diplomatic negotiations instead of force." The National Y.W.C.A. of Great Britain departed from their usual practice and sent the message from China to the Prime Minister. They also forwarded it to the Archbishop of Canterbury and the President of the Free Church Council. The Canadian Association did not approach the government but did express warm sympathy with the purpose of the cable from China. The New Zealand Association declared itself as "distinctly sympathetic with Chinese national aspirations." The President of the Y.W.C.A. of Norway stated that her Association had "sincere and warm wishes for the complete independence of China." The National Committee Y.W.C.A. of France forwarded the cable from China to Monsieur Briand, foreign minister. The Japan Committee made it clear that its members also stood against a policy of force with regard to China. The President of the National Y.W.C.A. of India, Burma and Ceylon expressed in warm terms sympathy with "China's legitimate aspirations." The British Section, Women's International League for Peace and Freedom, pledged itself to do its utmost to "restrain the use or the threats of force, and to induce our Government to negotiate or arbitrate on matters of dispute between" China and Great Britain.

Manifesto Of Chinese Presbyterians At Kiangyin, Kiangsu:— From the translation of a manifesto issued by the Board of the American Presbyterian Church at Kiangyin we quote in part as follows:—"After having heard all this, we were overwhelmed with shame and fear; first, for our utter delinquency in all Church affairs and sole dependence on the support of the Mission; second, for our inability to take up so suddenly such great responsibility. In view of the fact, however, that the Chinese Church has been brought up under the care and nurture of the Mission for thirty years, that the time must come when she should be able to walk all by herself and be independent, we cannot but embolden ourselves and shoulder the responsibliity which has been ours, by right, from the beginning. As the Church is entirely for the Chinese, the Mission can only assist, but should not take whole charge of Church affairs. We are, therefore, making up our minds to try our very best to maintain things temporarily until the missionaries come back, but as the aim of the Church is to preach truth and to help society and its purpose to achieve a spiritual life and love and to accomplish the salvation of the world, we can only work within this sphere and are determined not to care for other things. We shall try our utmost to serve society and to promote the welfare of the people. We realize that this gives us a very good opportunity to train ourselves and to get some experience in preparing for the future dawn of the self-supporting Church ("indigenous" Church) in China which is becoming the topic of earnest discussion everywhere. Being conscious of the insufficiency of our ability, we earnestly hope that all our fellow Christians in this locality or elsewhere will kindly give us advice and guidance from time to time so that we can manage things well and so that all the work of the Church may be as steadfast as ever. We sincerely ask the cooperation of all our Christian brothers in this time of trial."

Manifesto Of Kaifeng Christians:—From a translation of manifesto issued by the Christians at Kaifeng we quote as follows:—"The founder of Christianity, Jesus Christ, was the son of a carpenter in a humble village of Palestine, a country conquered and controlled by the Romans. He, a common man, struggled with the mighty and evil forces of His day, sacrificed His life at last for the sake of the world and thus sowed, 1927 years ago, the seeds of 'love', 'equality' and 'liberty', which are now bearing glorious fruit. His disciples should inherit His spirit of reverence to God and love for men and seek to rescue the hearts of the people from the oppression of the Devil. They should devote heart and soul, even to death, to the Word of God and should be willing to sacrifice for it. This is what Christianity ought to be and what it originally was. But after some generations, its nature was changed by wrong methods of propagation. The Kings used it to establish their autocratic power. This gave rise to bitter religious wars. This is the main cause that has roused the hostility of the anti-Christians. Christianity has been accused of the very things to which it itself is critically opposed, namely, social inequalities and national differences and conservatism. This is not the fault of the religion, but the fault of those who sinned against it. The fact that Christianity has been so active in almost every line of work in China is another stimulus to people's hatred toward it. There are other religions in China. Are they all good? Why has there not yet been heard any voice of opposition against them? On the other hand, we Christians congratulate ourselves upon being attacked by the anti-Christian movement so that we can become aware of the present situation and consequently unite ourselves to start afresh with our work, setting ahead of us a common aim. We want to tender this statement to the public notice of the nation in order to secure a better understanding and to allay the anger of the anti-Christian movement.

"This Association advocates the following things:

1. To effect a thorough reformation of all systems and methods of work in the Church which are contrary to the thought of the nation and which hinder the expression of the truth and the establishment of an indigenous Christian Church in China.

2. To unite all our fellow-Christians in emphasis on spiritual development.

3. To enlarge the vision of Christians, to purify their minds from platitudes and to lead them into a rebaptism of the spirit of God.

4. To exercise and develop real liberty in religion for each individual Christian.

5. To do away with all 'unequal treaties' made between China and western countries together with agreements contrary to Christian doctrine.

6. To effect Christian humanism and to cast down any militarist activity or regime detrimental to both the people and the nation."

Manifesto Of Methodists:—From a manifesto issued by the Annual Meeting of the Methodist Episcopal Church of Kiangsi we quote in part as follows:—"The anti-Christians have formed a habit of accusing Christianity as something evil and crying 'down with Christianity'. It is somewhat difficult for every single Christian to be able to meet with satisfaction the demands of the anti-Christians and to keep themselves free under their watchful and fault-finding attitude. Once in a while, there might be found among the Christian group some false Christian. A distinction must be made between Christianity and the Church. The former is the doctrine of Jesus Christ, the Saviour, while the latter is a means by which the

doctrine is preached. Some churches, we confess, fail to represent Christ, in which case we Christians are losing no time in trying to reform and reorganize so as to leave no room for opposition by the anti-Christians. Christianity, for thousands of years ever since its birth, has been surrounded by hostile forces, but truth and righteousness have survived in religion and in the midst of the almost insurmountable obstacles it has been able to shine forth its light upon the world. At the very height of opposition, Bibles can be sold many times more than at normal times. This shows people's psychological attitude toward religion.

"In view of the fact that there are more than 566,000,000 Christians in the world; if alongside the revolutionary movement there is an anti-Christian movement in progress which shuts the door against Christian participation and cooperation in the revolution, the work would be considerably slackened and the revolution delayed through want of these 566,000,000 Christians' help. Mrs. Sun Yat-sen and Marshal Feng, together with the great body of soldier Christians of the Northwest, all have realized this and have been making every effort possible to secure a better understanding. In the 6th article of the Manifesto of the Kuomintang Representative Assembly, there was given to the people entire freedom of assembly, of speech, of press, and of religion. Again in the 7th section of the 6th article of the 2nd chapter of the constitution of the Chinese Republic there was also given 'religious liberty to the people'. Again in the 12th section of the 4th chapter on the constitution issued in the 12th year of the Chinese Republic, there was also given to the people 'religious liberty', with the addition of reverence to Confucius. As 'religious liberty' is officially given, people may believe in any religion they like. Therefore the anti-Christian movement is opposed to the principles of the Kuomintang party and also opposed to the constitution. There are more than two thousand churches in Moscow, the doors of which are open for worship. This shows that Soviet Russia also allows religious liberty.

"As to Christ, He was a common man, a labourer, a leader of revolution; but His spirit was one of glory, heroism, sacrifice of His own life for 'right' and, resurrection; His doctrine was love; His purpose was to save and to be our everlasting leader. As for us Christians, we ought to imitate Jesus, to lift Him up, to obey His commands and carry out His orders, to exert ourselves unreservedly along the lines of His work and thus to develop the power of the people, to release them from oppression, to emphasize the people's life, to unite the people, to cast down imperialism, to secure 'liberty' and 'equality', etc."

A Loyal Chinese Associate:—A refugee missionary passes on the following: "Wherever we turned over our responsibilities to Chinese associates we were met with expressions of loyalty and devotion, which made our going so much easier and yet harder because of the friendships left behind. In a recent letter from a young man, who has been of invaluable help in our hospital work, the following extract expresses that loyalty:—'Everything is going along all right here in the hospital; do not worry about it; I wish to write you a long, long, long, long, so long that it has no end letter, but I am afraid that you will be tired to read it. Tell you one more sentence—wish you will understand it. Words are limited and few, but affections and love are everlasting and never

gone. Wishing God with you all the time!' Although his English may be his own, his thoughts can be readily understood. Such expressions of loyalty and friendship are by no means rare and come from non-Christians as well as from Christians."

NOTES ON CONTRIBUTORS

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